

# Lutheran Herald

## Memorial Service for Princess Martha

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Religious News Service Photo

A memorial service for the late Crown Princess Martha of Norway was held in Norwegian Memorial Lutheran Church in Minneapolis on the same day that funeral services were held for her in Oslo. Participating in the service were, left to right: The Rev. Elias Rasmussen, pastor of the church; Dr. Herman E. Jorgensen, editor of "Lutheraneren"; Dr. J. A. Aasgaard, president of the ELC; Dr. T. O. Burntvedt, president of the Lutheran Free Church; and Thorgeir Sigveland, Norway's consul general in Minneapolis. They are standing around a painting of the princess, which was banked with flowers and flags.

# Within the E.L.C.

## PERSONS

The Rev. Clifford M. Grindland, Maskell, Neb., has accepted a call to St. John's Church, Webster, S. Dak., and will begin his pastorate there early in August. The Rev. A. M. Mannes is serving the Webster parish as interim pastor.

The Rev. M. Aalen, Ryley, Alberta, and his wife were injured in an automobile accident before Easter. Both are reported to be making satisfactory recovery of health.

The Rev. B. T. Gabrielsen, pastor of Denny Park Church, Seattle, Wash., since 1937, has accepted a call to the superintendency of a home for the aged in Eugene, Oregon, and will take over his new duties in the middle of the summer.

Chaplain Walter H. Nordby has been awarded the Commendation Medal for Chaplaincy work in Korea.

The Rev. Edw. O. Stenson, pastor at Lakefield, Minn., since 1951, has moved to his new parish at Dalton, Minn.

The Rev. J. O. Ronsberg, Fargo, N. Dak., is temporarily serving the Christine-Hickson parish in North Dakota.

Dr. Gynther Storaasli, since 1948 head of the National Lutheran Council's Bureau of Service to Military Personnel, is now director of the ELC Chaplaincy Commission, with headquarters at 421 S. Fourth St., Minneapolis.

In memory of the late Mrs. G. S. Natwick the executive board of the South Dakota District WMF has voted to establish a memorial fund at Augustana College, Sioux Falls, S. Dak., to be known as the Marie Dyste Natwick Scholarship Fund. Mrs. Natwick was president of the organization named until June, 1953.

The Rev. Grant V. Sorenson, Sacred Heart, Minn., has accepted a call to Our Saviour's Church, Montevideo, Minn.; he will move there in the middle of the summer.

The Rev. Peter H. Elstad, pastor of Trinity Church, Jersey City, N. J., has been chosen chairman of the Lutheran Refugee Committee of New Jersey, the first state organization of its kind to be organized to interpret and promote the Lutheran resettlement program.

The Rev. Arndt L. Halvorson, University Church of Hope, Minneapolis, Minn., was the speaker at the annual

dinner of the Lutheran Student Foundation at the University of Illinois, held April 25 at Champaign.

## DISTRICTS

### Eastern

**Oak Park, Ill.** United Lutheran Church will honor its pastor, Dr. E. M. Hegge, with a congregational dinner on June 6, the occasion being the 30th anniversary of his ordination. Among the speakers will be Dr. E. S. Hjortland, pastor of Central Lutheran Church, Minneapolis, Minn.

**Chicago, Ill.** Edison Park Church, parish of the Rev. A. Gordon Nasby, received on Palm Sunday 139 new members. The congregation's membership now totals in excess of 1,900.

**Mount Prospect, Ill.** Mount Prospect Church, which lately has changed its name to St. Mark's, laid the cornerstone of its new \$175,000 edifice April 25. Pastor of this church is the Rev. H. J. Rasmussen, Jr.

**Westby, Wis.** The rally meeting of the Vernon Circuit Preaching-Teaching-Reaching conference was held in Our Saviour's Church Sunday afternoon, May 2, the Rev. Agnar Tanner preaching the sermon. Other speakers at P-T-R services in circuit parishes in connection with the conference were: Pastors S. W. Gulsvig, L. P. Qualben, E. G. Larson, C. C. Linder, H. L. Haugland, Carl Opsal, Norman Nelson, S. K. Emerson, Ronald Jensen, Benjamin Ostrem, and M. D. Hinderlie.

**Palmyra, Wis.** The WMF of Skopong Church, parish of the Rev. Elmer J. Johnson, is giving a series of "family nights." At a program given April 30 the deaconess work of our Church and the work of our senior colleges were presented. The latter was presented from several points of view, and literature on the various colleges was on display.

**Milwaukee, Wis.** On Easter Sunday Our Saviour's congregation moved into its new cathedral-like fane on West Wisconsin Ave. At the various Easter

services a total of more than worshipers was in attendance. Introduction of Sunday evening ices is showing promising results. Pastors of this parish are A. R. Gorn and W. H. Lund.

### Southern Minnesota

**Albert Lea, Minn.** First Lutheran Church, parish of the Rev. Melfo Knutson, sponsors two foreign missionaries in the foreign field: Marlin Ystad, Formosa, and Harold Aas Japan. Both are to be ordained in

### South Central

**Dallas, Texas.** Having gained new members in the last eight months, Oak Cliff Church now has in excess of 400 members. The congregation is refinancing during the coming summer, and hopes to build a new church in about three years. Pastor of this parish is the Rev. Martin T. Jensen.

### North Dakota

**Denbigh, N. Dak.** The Minot Circuit WMF met April 26 in Denbigh. Among the speakers were two missionaries: Gerald Mundfrom and O. C. Quanrud. Mrs. Carl Espeseth, church historian, was in charge of a historical display. The host church, Norway, this year observe its 70th anniversary.

### South Dakota

**Wessington Springs, S. Dak.** Immanuel Church, parish of the Rev. Enoch R. Hall, held a mortgage closing service May 2. Speakers were: Rev. Jacob Askeland, who organized the congregation in 1943, and the Rev. Otis Knudson, Stora, S. Dak. Hymns of the congregation and its Laity Aid were read.

### Pacific

**Brush Prairie, Wash.** The Columbia Circuit WMF met here April 27 for its third spring convention. Speakers were: Dr. Rolph Bolstad, medical missionary to Madagascar, and Mrs. F. W. E. Milwaukie, Oregon. The Pacific Lutheran College scholarship of the organization was awarded to Wilbur Anderson, Multnomah, Oregon.

(Continued on page 2)

## LUTHERAN HERALD

GLADYS WOGEN, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

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# Lutheran Herald

## One Magic Word

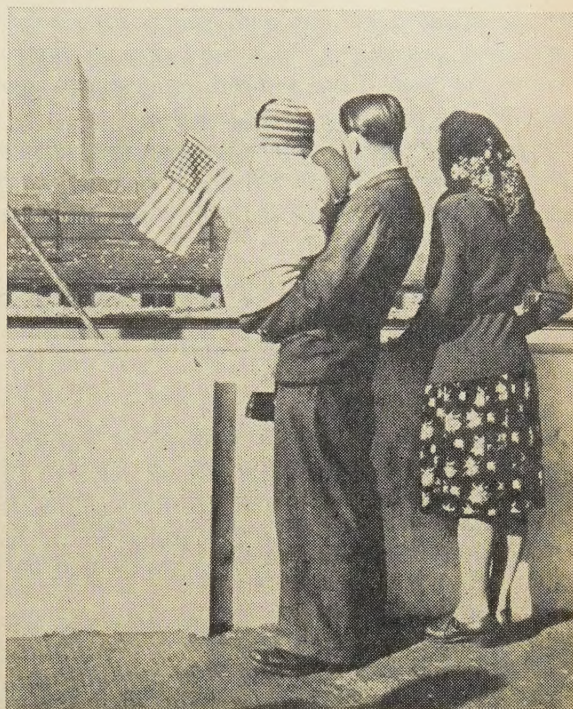
Richard W. Solberg

Senior Representative in Germany  
Lutheran World Federation, Department of World Service

Not long ago I visited the LWF offices in Bremen, located in one of the transit camps through which the emigrants of 1954 are passing as they board ship and set their faces toward Montreal, Brisbane, New York, or Caracas. Sixty-five thousand of them left Germany last year. In an ante-room of the neat little office of LWF stands a big table against the wall, beneath some red and blue graphs showing emigration trends in 1949-52. On the table are five long wooden trays, filled with 3x5 cards, now rather yellowed and dog-eared along their top edges because they really haven't been used very much since 1952. Each of those cards represents a Lutheran emigrant, or family of emigrants, who went to the United States under the Displaced Persons Act of 1948.

As I stood there and let my fingers flick across those rows of yellowed cards, my mind's eye reconstructed a picture of long rows of refugees streaming into Germany from Latvia and Estonia and Hungary, faces turned westward, though hearts and homes remained in the east. I thought of the disappointments, the losses, the attachments—and then again, of the hopes that were renewed when the opportunities of resettlement in a new land of promise were offered through the Lutheran World Federation.

My musing fingers paused inadvertently in the midst of one tray and sought a random sample, one name among 36,000. I lifted it and read: "Rozentals, Janis." The yellowed card suddenly became alive—because Janis Rosentals is a theological professor in our own Lutheran ministry in St. Paul, Minnesota. I went further, now more purposefully. There was the family card of the Appik family, who moved into our home in Sioux Falls, South Dakota, when they first came to the United States in 1949, while we were still in Europe. There were Erve and Maria and little Ilo, who played with my



RNS Photo

boys and went to school with them in the third grade.

Further—here was Raimonds Norgello, and Paul Kirchner, both of whom sat in my American history classes in Augustana College. And Pastor Kiploks—and on it went, one after the other, not cards, but faces, and people! And the reason for this transformation from paper to personalities was written in one magic, red-pencilled word across the face of each card: "LEFT." From this very port of embarkation they had left—leaving much that was precious and could never be replaced, but leaving also despair and the fear of violence, the homelessness and the cold impersonality of camp life, to start again in a land which had become home to millions of emigrants before them.

It may be that it's time now to pack those cards away in boxes, and to put away the wall charts for 1949-52. For now there are more refugees whose faces are turning westward. Their names are on cards, too—newer ones—and they are seeking homes overseas, in Canada, Australia, America. The Lutheran World Federation is still on hand to aid them here, and if the Lutherans overseas will reach out a welcoming hand once more, that magic word may again be written. Cards will again come to life, and lives will begin anew.

# And the Lord Said, Go Ye . . .

Harland Ne

## MATTHEW 28:19

*The people sit facing a table, in chairs scattered haphazardly, not neatly arranged in rows, placed where it pleased people to put them. But they all face the table where the middle-aged man with glasses sits reading a printed sheet, glancing up now and then as someone else enters the room. Then he bends to his papers again, reading, checking, leafing through them.*

*The people are quiet. There is some low talk, but mostly, here in the church basement, they sit quietly watching their pastor shuffle the papers and glance over the room every few seconds.*

*Then he sweeps his papers into a stack, puts them to one side, selects one and places it before him. He looks at his watch, glances once more at the door, and rises.*

"Now we'll try to get this finished as quickly as possible. It shouldn't take long, but we have to keep a record of these things because the Evangelism office is very much concerned about the results. So we have to keep track. And the best way is to just do it as we go along. Day by day."

He pauses a moment, looking them over. Then he slips his glasses on and picks up the printed sheet again.

"Now, to begin with, I want to know how many calls you completed. Just hold up as many fingers as you completed calls. Two calls, two fingers."

Hands slant upward.

"Get 'em up so we can count 'em. Remember now, this is calls *completed*. Not calls assigned; calls completed."

A hand here and there wavers, is withdrawn, rises again.

*The girl next to me said, "We've made three calls, and we have three more to make. My roommate and I. We're making our calls together."*

*"Do you like this work?" I said*

*She smiled. "Yes. Oh, yes," she said. "It's hard to explain how it makes you feel, but it's very satisfying—like you're really doing something worth while."*

*She smiled again, and held her hand high as the pastor reached her in his count.*

The pastor finishes his tally and writes something on a printed form.

"Number of persons interviewed. There may be some questions here." He pauses to check his papers. Two or three hands that went up go down again.

"This means, how many people were there in all at

the places you visited. Were there six? Hold up six fingers."

A woman rises. "You mean how many did we speak to? Actually speak to? Because in one place I visited

"No. How many in the household? If you spoke to the parents and they had three children, you say Five, not two." He looks up from his papers, searches out the woman, nods to her. "Number of persons interviewed?"

Again the hands; again he counts.

*This was a P-T-R conference, and these were visitors, the people who were doing the indispensable legwork. They were all lay men and women, members of the congregation. They were not theologians, trained social workers, or professional poll takers. They were housewives and schoolgirls, grandfathers and grandsons, businessmen, farmers, teachers, not just doing a job but fulfilling a Christian responsibility—"Go and evangelize." They all sat there quietly, answering the pastor's questions by raised hand and outstretched fingers.*

"All right. I've got it. Now let's see—number desiring membership." He looks up; a man says, "Does this include the ones who were members once but kind of dropped out?"

"Number desiring membership, it says. That includes them. Count them in."

Another man says quickly, "How about the ones who want to take instruction? Them, too?"

Somebody else says, "I thought they were separate."

Somebody else: "So did I." A low rising murmur fills the room.

The pastor cuts in. He has looked up his instructions again. "I take it back. We'll have to start over. We have to start over again. This is the way they want it. . .

*They" are the people he mentioned at the beginning—those who work in the national headquarters of the Division of Evangelism. They are people of some faith too. It takes faith to count and record and tabulate and report, without forgetting that these numbers are the souls of living, breathing, and working people. They know that if they should ever forget that, their work will die. And will deserve to.*

He has explained it over again, carefully and conscientiously, how the gains are to be recorded. Now he stands with pencil raised, ready to use it as a pointer in his counting.

"Now once more. You have it straight now?"

Heads nod, voices murmur assent.

"All right. First, how many desiring membership?" The hands go up; he counts, enters the total. He raises his pencil again. "How many for the pastor's lass?"

Again the hands. He looks around at them, and looks again, but he does not count. Instead he lays down his pencil and takes off his glasses. He looks at the men and women sitting there, and he says, "God bless you.

Before we go any further I just want to say, God bless you people."

His voice is very gentle when he says this. He looks around the room again, and nobody says anything now for a moment. It is very quiet.

Then he puts on his glasses and picks up his pencil. "Now once more, please. How many for the pastor's class?"

## Comments on "The 1953 Stewardship Story"

K. Arne Eide  
New York, N. Y.

"The Church continues to meet its challenge" seemed a welcome opening statement for the article by the Rev. Raymond M. Olson in LUTHERAN HERALD of March 23. It is gratifying to hear that a goal has been reached. But the statement needs to be qualified, for we of the ELC did not quite "meet the challenge." Turning the page to look at the results, the disquieting statistics show deficits in the funds for Christian Education and Pensions. True, some one will say we have a surplus in total but the fact remains that we failed in part to live up to the obligations we had set at the beginning of the year. It seems to me that in the work of our Church we ought to meet every goal, everywhere, without having to "rob Peter to pay Paul."

Perhaps I may be the only one who feels so strongly on the subject of Christian Education and Pensions in the work of our Church—I know that when I sent a check back to my home town congregation, I asked that the portion to be set aside for Benevolences specifically be allocated to the above two funds. Why do I feel as I do? The answer can be stated somewhat as follows: (1) Our Christian institutions of learning in the ELC are the source from which comes the overwhelming majority of the pastors, workers, and leaders of our Church. To say this is not quoting anything that has not been said before, and is reiterating an almost obvious truth, but, does the statement have any great and lasting impression on the consciousness of our people? I sometimes wonder! If we are to accomplish the great missions that are set before the Church on every hand we *must* have the leadership, else, as in any other army, the crusade becomes a purposeless milling of the mob. I believe that anyone who has had, as I have had, the opportunity of attending both Christian and secular colleges, appreciates the unique background that attendance at a Christian college gives to one's education. Now, more than ever before, when there is such a dearth of moral and ethical principles in men's conduct with one another, the need for Christian background

and principles cannot be overemphasized. But how can this be achieved if we do not meet our obligations to our Christian Education in full? The answer is that we cannot. For example, by defaulting in the small sum of \$17,000 we have prevented some one or more of our ELC schools and colleges from setting out to accomplish what they intended to do in the current year. And how much is the sum? Less than one dollar for every 50th member of the ELC. Not much, is it? But, we failed to meet it.

(2) Christian workers in the Church must of necessity reach a point where they can no longer carry on their duties as full time or part time workers. As a layman I often feel that they must have a much stronger faith than most of us to look ahead to what is, in many instances, abject poverty in their old age. The old Swedish proverb, "It takes one father to support ten children, but ten children can't support one father" is stretched much further than that in our caring for our aged pastors, their widowed or orphaned families, or themselves in case of premature disability. Here again, we have failed to "meet the challenge." As a result, some retired pastor, or widow, is going to be deprived of some amount that they have rightfully earned by long and faithful service in the Church.

I have heard some people say that pastors get plenty of gratuities, and pensions, and other things that the parishioners themselves don't get. Again, I wonder if these same people feel the shame that I do when I think of the faithful servants of the Church who have had to take menial jobs on the side to make enough money for a bare subsistence level of existence; of the widows who have had to struggle through old age on starvation pensions or have had to raise children on these same "gratuities and extra things" that I spoke of previously. What does some young girl think of when a young pastor or seminary student asks her to be his wife? I dare say that there might be some hesitation on the part of many if they think of the prospect of old age. And the young

student himself? What does he think of? Again I say that his faith is stronger than our deeds. If there is doubt in his mind the shame should be ours, not his.

What is the sum and substance of all our giving to the budget of The Evangelical Lutheran Church? Our roughly 900,000 members (the World Almanac reports 907,000) gave \$3,000,000 and I am by no means belittling this achievement. It was a banner year and "the record for the year is a dramatic and exciting one." However, it is by no means cause for too much pride. If we divide the amount by the number who are members, it amounts to less than \$4 per person, or less than \$1 to each of the five funds. In that light, did we do so well? Does that make our deficits in the Christian Education and Pension funds look any better? I don't think so. We gave, on the average, about what we might spend for a pair of theater tickets, or a new hat, or some fishing tackle; not nearly so much as we might spend for toys for the children for Christmas, or a vacation trip, or some like pleasure. I know that in addition we kept the local congregations running and built many fine new church buildings and other things which do not appear in the budget of the Church but which are costly and necessary. But in the final analysis, they

are items of "overhead" that are no more important than those which I have mentioned and in the long probably not so important in the ultimate goal of Church—that of winning souls for Christ.

Mr. Olson mentions, in the last paragraph of his article, that we owe something to our Lutheran neighbor. When one is far away from the realities of life such that which legions of displaced persons have led, one apt to forget what it means to have some help from those who have had none of the terrors that have beset the people. I have seen (yes, and experienced the stench of Dachau and I have seen the great "casernes" where DP's were herded together. Probably our Lutheran brothers were not at those places but they were in some like them, or fled for their lives to escape being put in those or like places. When I look back on those scenes (which I was lucky enough to view only as a spectator) I dig just a little deeper into my pocket, or write a bit larger check for Lutheran World Action.

Our goal for the past year was large, and in that we made it, but do we really "meet the challenge" which we fail in at least three parts? Only we ourselves can answer this question and the only way we can answer it is by giving more freely to all of our funds, not only those of our regular ELC budget but also to the bodies of which the ELC is a member.

## Prayer for the Convention

Conrad M. Thompson

Two years ago a Convention resolution was passed calling the Church to special prayer. The resolution stated, "That we, The Evangelical Lutheran Church in convention assembled, call our pastors and congregations to prayer, both at special meetings and generally, imploring God to send spiritual awakening in our midst, that we might be instrumental in deepening the spiritual life of believers and in bringing many penitent hearts to the foot of the cross that they may be assured of the peace of God which passeth all understanding."

There have been many evidences of increased activity in prayer. The condition of our world, the increased demands which our times have placed on the mission of the Church, and individual problems and yearnings of the soul have brought the Church to its knees. In the face of these Pentecostal tasks and challenges we realize more than ever our inabilities and weaknesses. We are not sufficient in ourselves. If in our helplessness we turn to God, He will supply us with Pentecostal power to meet a Pentecostal task. Prayer calls God into action to meet our needs. A Church on its knees in prayer to God will be a Church of tremendous spiritual power.

Because of the bigness of our task we must not forget

our church convention in our prayers. So often we assume that in meetings where perfunctory business is transacted prayer is not needed. If wrong decisions are made, particularly this year, we might well call it a crisis convention with eternal consequences. We are in constant danger of human motivations and plans blocking the will of God. There are maneuvers and developments which are not always in harmony with the promptings of the Holy Spirit. We can assure our Church of tremendous blessings if we come to the convention with our motivations and plans completely purified and sanctified in the Holy Spirit. Let us begin with much agonizing prayer for a convention completely dominated by and surrendered to the will of God in Christ Jesus.

Let us pray daily in our homes, from our pulpits, at our organizational and board meetings, at our midweek services and cottage prayer meetings that God might use the convention in all of its ramifications to speed a spiritual awakening in our Church, and enlarge our vision to do the utmost in every aspect of the Church's life. The world is yet to see what a Church could do if it is like clay in the Potter's hand.

# Spiritual Values in the Public School

Paul G. Vigness

It was my privilege last summer to be included among twenty-five secondary school administrators and teachers to attend a seminar held at Union Theological Seminary, New York City, on "Christian Foundations in Public Education." This assembly was financed by a world-famous business interest, and reflects a rising tide of concern for spiritual values in public education, not only within the Church but also in the business world itself.

The seminar offered courses in Systematic Theology; the Bible as a Resource for Teachers; and Problems and Possibilities. In the last-named class we considered the problem at hand: what can we do to spiritualize the public school curriculum, or (turning the coin), how can the Christian forces meet effectively the terrific impact of secularism in American education?

Public education in its early days was the handmaiden of the Church. The rise of denominational frictions led, a century ago, to the separation of Church and State. True, under our system of freedom and democracy this division was inevitable. But it is doubtful if the original champions of separation foresaw the ultimate consequences of that policy. Scientific inquiry, reflecting largely a non-Christian frame of thought and enjoying complete freedom of expression, has channeled its philosophy into the classroom, while this same classroom has been sealed against Christianity. Through this imbalance, aided by time, public education has been drawn into a system of secular thought which is as distinctively sectarian as are Lutheranism, Calvinism, or Catholicism themselves. We are now reaping the fruits of these conditions—and they are not good to look upon.

The problem, then, confronting Christian forces today is to find a way to inculcate Christian values into a system wherein Christianity specifically may not be taught. A problem it is, indeed. But the seminar did serve to focus the situation—and suggest certain individual conclusions.

Protestants are extremely wary of every attempt made by the Roman Catholic Church to gain some concession from the public schools. The entire program of federal aid to education has foundered repeatedly on this issue. At the same time, Protestant Churches themselves are constantly probing for channels whereby they might gain some entrance into the schools. The device of released time is an example; the campaigns for Bible-reading in the schools; courses in the history of religions are advocated, all evidencing attempts to reach the pupils with spiritual essences. The central thought underlying proposed solutions suggested at the Semi-

nary seemed to be that while we cannot teach *religion* in the schools, we can teach *the religions*. This, our leaders believed, would bring the subject directly to the pupils, would impress them with the significance of religion in our cultural heritage, and in so presenting religion, would also remain within the separation concept. This is also the view expressed by the Educational Policies Commission of the National Education Association in its widely-read report entitled "Moral and Spiritual values in the Public Schools." The research department of the National Council of Churches of Christ in America comments: "There is good reason to believe that *non-indoctrinational study of religion* as a part of the culture will not fall under the ban."

While these proposals and efforts are noble in purpose, we Lutherans readily sense their inadequacy. The very term "non-indoctrinational" reveals the paradox. Learning about Catholicism does not make a Catholic; learning about Lutheranism does not make a Lutheran; learning about Christ saves no one.

If an answer is to be found to this fundamental problem, it must be found in a fundamental solution. Our basic proposition is that if spiritual values are to be instilled into public education, it must be done by spiritually-minded, spiritually-trained teachers. The reader will naturally anticipate the next question: Where shall we find such teachers? Our ready answer is in the Christian schools and colleges. This was the answer of our fathers, and it should be, in part, the answer of the churches today. But this is not the whole answer.

Christian forces within each community have a definite responsibility towards the public school. In this responsibility I believe our people have fallen short at the grass roots. We support our colleges for purposes of Christian education. But how concerned are we about public school affairs at the local level? In countless communities in our land where church influence itself is strong, we find a strange indifference among church people to the conduct of the public schools. School trustees all too often are selected without regard to their religious interest. If a school board is not aware of or concerned with the secularization of our society; if it is indifferent to the religious and spiritual background of the superintendent it employs; if together they engage teachers who are religious illiterates, whom, then, have we Christians to blame for the consequence?

"It is far better to light a candle," says a Chinese proverb, "than to curse the darkness." Separation of Church and State has never meant that Christian forces must refrain from exerting their influence on the admin-

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# Colombia Missionaries Face New Restrictions

R. A. Sy

Colombia, South America, is still in the headlines as far as tension and difficulty that reflects directly upon Protestant activity is concerned. There has been continued persecution of the Protestant minorities for over six years. With the change in government in 1953, new hope was held out to the Protestants, but this hope has not materialized to date.

Alarmed by the growth of Protestant Christianity in Colombia, indicating a 51 per cent increase in membership from 1948 to 1953, the opposition has redoubled its activity along various lines. According to an agreement between the Colombian government and the Vatican, signed during the close of the past president's rule, Protestant mission activity is barred from sections consisting of about three fourths of the geographical area of the country designated as "mission areas." This restricted our mission field in Colombia very severely, but missionaries were in hopes that the other sections of the country not so designated would immediately be re-opened according to the constitution and according to national agreements proclaiming religious liberty. Now we find that the restrictions are being increased even in those areas. From the News Service of the Evangelical Confederation of Colombia we have the following information:

"By means of Circular 31C; issued Jan. 28, this year, the Minister of Government, Lucio Pabon Nunes, announced the following official position:

"(1) Protestant Colombians and foreigners are forbidden to make any public manifestation of their religious faith outside of churches and chapels set apart for that purpose;

"(2) As a further restriction, Colombian Protestants in the 'Mission Territories' are expressly denied the right to have schools for the education of their children; and,

"(3) Protestants in Colombia may not engage in any activity which might attract others to their faith.

"With the promulgation of the new order, the government of Lt. Gen. Rojas Pinilla has moved to an extreme anti-Protestant position far beyond that of arch-Conservative, ex-President Laureano Gomez. The new limitations on the freedom of Protestants in Colombia contravene the principles of religious liberty maintained by most governments outside the territories under Communist rule."

The order issued by the Minister of the Government is not a decree or law, but the fact that it is issued by the highest ranking minister in the cabinet of President Rojas Pinilla has given the order the force of law and it is being applied as such throughout the country. According to this order Protestants are not allowed to meet in private homes for religious services. This poses a special hardship on the 43 congregations whose churches and chapels have been destroyed during the past six years of anti-Protestant violence. The government's orders makes no provision for those several thousands of Colombians who must meet in private homes for their worship or not meet at all.

Beyond this directive, other steps are being attempted this year to make further legal restrictions against Protestants that will make their situation almost untenable. A Constitutional Studies Commission has prepared a revision of Article 53 of the Constitution which will be presented later this year to the Assembly for its approval. The proposed constitutional change omits the present declaration that "the State guarantees freedom of conscience." It also eliminates the affirmation that "freedom of religious worship is guaranteed where it is not contrary to Christian morals or to the law." The new article, if passed, will grant freedom of worship to the Roman Catholic Church only and states that religious worship for others is only permitted in churches and private halls. The proposed changes in the Constitution represent a spirit of reaction and intolerance which is alarming in the twentieth century. If this view prevails, Colombia will be carried backward to a state of religious intolerance abandoned by the nations of the western hemisphere decades ago.

The great majority of Colombians are opposed to the government's efforts to suppress Protestant religious minorities. The efforts are stirred up by the pro-clerical government officials and by the ecclesiastical authorities. The press is in no position to protest the government's course of action, as freedom of press in that country is conditional, and any opposition might close the newspaper offices. There are several of the Liberal and Conservative party members alike who have spoken against the recent directives of the government and the proposed constitutional changes. There is a fear of adverse public reaction from foreign countries. It is hoped that in some way the voice of an aroused public in the United States can be heard in reference to policies and acts that distinctly rob a man of the right of religious liberty.

The Evangelical Confederation of Colombia appealed in April to the United Nations and the Organization of American States in an effort to save Protestants from

urther religious persecution. This appeal is issued on behalf of fifteen Protestant denominations in Colombia and calls upon the United Nations to "use its influence to obtain the liberties of the Universal Declaration of Human Rights for Colombian Protestants." Article 18 of the U.N.'s Declaration proclaims the right to manifest one's religion "in private or in public, by teaching, worship, practice, and observation."

The Organization of American States approved an American Declaration of the Rights and Duties of Man which was signed in Bogota, Colombia, in 1948. Article 1 of that Declaration affirms that "Every person has the right freely to profess a religious faith, and to manifest and practice it both in public and private."

Petitions were sent to President Rojas Pinilla in June and August last year. In spite of these petitions, a new series of orders to suppress Protestantism and further restrict religious liberty have been issued. The Protestant appeal issued in April expresses the hope that Pope Pius XII will use his influence to secure for Colombian Protestants the same freedom which he has requested for the Catholics in countries where it is under oppression.

The Protestant Church in Colombia has exercised its ministry in Colombia for nearly a century and experienced no organized opposition until the present period of persecution. During the past six years, 53 Protestants have been martyred, 43 churches and chapels destroyed, and 116 primary schools closed.

## Madagascar

The Rev. O. L. Hofstad, superintendent of our mission in Madagascar, is traveling throughout the mission field, meeting with the church leaders in every district. He reports as follows concerning his work:

"I am in the midst of helping to conduct Bible study courses for the church workers in the various districts. So far I have spent one week at Manambaro and two weeks at Manafiafy, one at the Girls' School and one at the Station. This coming Saturday I leave for Behara, where I will spend the following week, and from there I will go to Ambovombe. I am enjoying this work and trust that it may be of help to our church workers. When I return home from Ambovombe, I will leave for Manakara, where we are to have a meeting of the Komite Permanent of the General Synod."

One of the interesting developments in Madagascar in recent years is the change of population centers due to developing industries. Two areas that have never had resident missionaries are Beloha and Antanimora. Both of these now rank above most of the areas where we have resident missionaries in population, and the Mission Conference is calling for workers for these areas. In Antanimora there are 20,798 people, and in Beloha

there are 27,208 people. Both of these areas are in the western section of our field, which is called Androy.

One very interesting development has taken place in the village of Amboasary. Up until recent years it has been a sleepy little place on the shores of the river dividing the eastern and western sections of our mission field. We have had a small congregation there but no startling progress. Suddenly, some sisal plantations developed in both Amboasary and Ambovombe, and people flocked in by the hundreds. Many of these came to our church. The temporary building that was being used was inadequate, so a new structure was built. In no time this proved to be too small. It has now been designated as the future parish hall and school. They are building a new church that will accommodate the many people seeking to worship God. Pastor Norlie writes as follows about the building process:

"I am trying hard to finish the Amboasary project before leaving. The inside of the church is now almost completely plastered and half painted. Next week I expect that we will be ready to pour the reinforced concrete roof of the tower. After that it is the plastering of the exterior and also the painting of same. The big job will be to get enough earth to fill up the floor to the necessary level and to lay the cement floor. Benches, I'm afraid, I will not be able to finish in time. That, I imagine, my successor will be able to take care of."

## Japan

An encouraging letter has been received from the Rev. and Mrs. Morris Sorenson, who are studying the language in Tokyo. They write in part as follows:

"*Honto ni atarashii desu.* I am really new." In these words our maid, Kobayashi-san, told us of her new-found faith in Jesus Christ. The decision for Christ came at a Student Retreat during March at a YWCA Lodge in the Tokyo area. Through the preaching of a Pastor Luke, a veteran missionary of 20 years, and through the Bible studies of Mario Yoshida, who attended Luther Seminary in St. Paul, she and others were touched by the love of God in Jesus Christ. We are very thankful for her new-found faith and for the fact that she recognizes her many problems. There are always problems for Japanese who become Christian. Kobayashi-san has the problem of her Buddhist parents arranging a non-Christian wedding for her, the problem of poor friendships, and of the doubts which so often plague the new convert. We know not exactly what this faith means to her now, but she gives us much joy as she talks earnestly of doing what seems best in the light of her new faith, and as she points to Bible verses that have already become meaningful to her. We pray that this new faith might grow and that in it she might find the strength to overcome her temptations and that she

(Continued on page 514)

# Boys' Work in the E.L.C.

Loren M. M.  
National Director

## FIRST CHURCH AWARD PRESENTED AT DETROIT



St. Olaf Evangelical Lutheran Church, Detroit, Michigan, presented its first Pro Deo et Patria Award to Star Scout Kermit Way at the regular morning worship services. Shown in the picture are Mr. and Mrs. Way; the Rev. W. B. Scarvie, senior pastor; Kermit; the Rev. A. C. Towne, Award advisor; Scoutmaster Larry Lampshire, and Carl Grimstad, committee chairman.

## SOUTH DAKOTA EAGLE SCOUT GIVEN AWARD



Eagle Scout Herbert McClellan, Jr. recently received the Deo et Patria Award at services in Trinity Lutheran Church, bridge, South Dakota. The Rev. A. E. Moe is presently serving congregation. Shown in picture are Pastor Moe, Herbert, Dr. Mrs. H. F. McClellan. Scout McClellan is a freshman at the versty of Minnesota.

## WINDOM SCOUT HONORED



Life Scout John Hoyer received the Pro Deo et Patria Award at services held in the Windom Evangelical Lutheran Church, Windom, Minnesota, F. R. Lien, pastor. Shown in picture are Mrs. L. J. Hoyer, Dr. Hoyer, Pastor Lien, John, and Scoutmaster Don Bailey. For his special project, John erected an altar for one of the Sunday school assembly rooms in the new church.

## 4-H AWARD PRESENTATION IN NORTH DAKOTA



First Lutheran Church of Enderlin, North Dakota, was the scene of a second presentation of the God-Home-Country Award. The recipient was Rose Mary Green. Pictured are (l. to r.): Richard Torbenson, Ardith Wiley, and Mrs. A. M. Osle, 4-H representative; Pastor A. L. Selid, Rose Mary Green, and her parents, Mr. and Mrs. Marvie Green.

The presentation was made at a regular meeting of the Filmm Luther League of which Rose Mary is president. She is also church organist. A large number of young people and adults were present. Rose Mary has been an active member of the Live Wire 4-H Club for seven years and has completed 15 projects in addition to meeting high standards of Christian knowledge and character.

# Take God at His Word

Harold B. Kildahl

THE SIXTH SUNDAY AFTER EASTER

May 30, 1954

Text: Luke 11:5-13

More and increasingly more it becomes apparent to the man in the pulpit that the Christian faith is a tremendously important and vitally powerfully possession, which, by and large, and to a large extent, has not been employed to its greatest possibility. And why? The answer is neither involved nor complex. It is quite simple, really. The answer? This—we who profess the Christian faith do not accept God at His Word.

The text is more than an invitation to pray. It is more than an illustration of importunity. Back of the prayer and the insistent nature of the prayer you will observe confidence. And confidence—call it faith, call it reliance is of all things in life most important.

You have witnessed it in your own life. You have observed it in the lives of your friends too, that lack of harmony between profession and action. You've seen surely—that mode of living that seems to eloquently say: "I believe, but . . ."

Tell me, honestly, why shouldn't a Christian make great strides in spiritual development? Why shouldn't the lives of those who love the Lord and His Word accumulate spiritual strength? Why shouldn't a Christian community (so-called) take on the visible evidence of the faith of its members? Why shouldn't a Christian congregation have what it takes to do a "good job," to reach the unchurched, to extend the Kingdom of God, to effectively minister to the needs of its people? What does it cost "a lot of money" and time and all the rest? Why should Christian people quibble about the essentials of life when the essentials are going begging? Why? Because the person, the community, the congregation fail to take God at His Word. It is lack of confidence, lack of faith and reliance in God that makes life slip and slide below the level of confession. Of course the friend got his answer. Of course the father does not give a stone where bread is needed. Of course it all came about because God intends that His Word shall be taken seriously, and the promise that He has often made He underscored again in this text. He said: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." On such a promise you can rest your case.

Are you weak? You can be strong. Take God at His Word. Is your friend failing? He can be rescued. Take God at His Word. Is your pastor over-burdened and over-worked, unable to get the job done? He can be aided and supported. Take God at His Word. Is your congregation slipping a bit, faltering and failing? It can accomplish great things. Take God at His Word. Amen.

# Home Missions and the Merger

Philip S. Dybvig

It is now quite some time since the Boards of Home Missions of the merging bodies had a meeting and discussed the effect of the merger on Home Missions. This group agreed unanimously that there was no insurmountable difficulty in the field of Home Missions that would make it undesirable to merge. On the other hand, we also agreed that there would be no great saving in overhead. Home Mission work requires considerable supervision, and there is a definite limit to the number of projects that can be supervised by any given individual. No synod is overstaffed for present work load.

The great value of the merger for Home Missions is very clear. With the great number of people moving from place to place through the entire country it has become more necessary for Home Mission Departments to operate on a national scale. While the two largest bodies in the merger group operate on a very wide scale, it cannot be said that either is represented in all parts of the country. The two smaller bodies are entirely too small to maintain a Home Mission program that can be considered national in scope. None of the merging bodies now has congregations in more than 35 states, but after the merger we will have congregations in 42 states plus Canada, Alaska, and Hawaii.

Two years ago a map was prepared spotting in separate colors all the congregations of the ALC, ELC, and the UELC. This map showed clearly that there is not too much overlapping between synods, especially between the ALC and the ELC. Our work is contiguous rather than duplicated. The merger, therefore, will definitely broaden the total coverage of the nation and make it more nearly complete.

There are, however, many local communities where the merger will help to strengthen the work. This is true of scattered communities where the ELC is represented in one small town, the ALC in the next one, and the Lutheran Free Church or the UELC in the third one. This division of the work has made it impossible to build a strong parish. After the merger many local realignments of parishes will be effected to the strengthening of all.

Then there is a city like Washington, D.C., where only the ALC is represented. After we merge, we will all be represented in that strategic center.

In a number of cases, amalgamations will follow on the local level. This will not be true in the larger centers but should be rather common in smaller communities where several of the merging bodies have been represented and yet the community is so small that it can be served more effectively by one combined congregation.

# Meditations for the Family Altar

J. R. Hes

## TOWARD PENTECOST

The Epistle: Ephesians 2:17-22

The Gospel: John 15

Monday, May 31  
GOD'S HOUSEHOLD

Read Ephesians 2:19-22

*So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God.*

Real to every Christian should be the fact that he is a member of the household of God. He is not a creature aimlessly making his way from the cradle to the grave. He is not an "orphan" without a family connection. He belongs to God's family, God's household. He becomes a member by faith in the work of Christ, by whose blood those once "far off" are brought "near."

The grandson of two famous literary men enjoyed going to a city park near his home to stand between their statues. He would throw out his chest and say, "These are my grandfathers!" Christians may be proud of their membership in God's family, but more, they rejoice and are thankful for what it means. And they lend themselves in the service of bringing "strangers and sojourners" into God's family.

*Dear Father, we thank Thee for the household you have provided us in Christ. Amen.*

+ +

Thursday, June 3  
THE WORD WITH POWER

Read Acts 2:22-39

*"Men of Israel, hear these words. . ."*

It was a new Peter who stood up to preach on Pentecost. Not the faltering Peter who one day was so sure of his ground and the next day fumbled. And it was a new Word he declared. Not something strangely new; it was the truth that Jesus had spoken among them and the prophets had foretold. But now the Word came with power, God's power in the Holy Spirit. And the effect was great. "Those who received his word were baptized, and there were added that day about three thousand souls."

Wherever the Word is received, it is able to work the works of God. It changes men from mere people to God's people. It stirs them to holy living. It fills them with love to God and man. It brings true comfort in sorrow. It gives encouragement in trial. In darkness it gives light.

Every day we should "hear these words." Regular Bible reading is for a Christian more important than three square meals a day. The heart and spirit of man must have a steady diet of the Bread of Life.

Tuesday, June 1  
THE COUNSELOR

Read John 14:15-21

*"And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth. . ."*

The disciples disliked the thought of being left alone. When Jesus spoke to them of His return to the Father, they begged Him to stay with them. But Jesus said to them, "I will not leave you desolate; I will come to you." When He returned to the Father, the Counselor would be sent to dwell with them.

What a gift God gives His children in the Holy Spirit! Always this Counselor is present to minister to the children of God. True, it is the Spirit who first awakens man to his need of God, leads him to faith in the love of God, and makes him depend entirely on God. But when He has done this work, He remains to be the Counselor, the Helper, the Comforter, the Companion in the faith. He lives within the Christian, the "Spirit of truth."

To love Christ and to keep His commandments is to obey the Counselor. To obey Him is to keep Him with us ever.

+ +

Friday, June 4  
HIS PRESENCE

Read John 16:4-11

*"It is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you."*

An interesting question to ask little children is this: "If Christ had remained on earth and had not returned again to the Father, where would He be today? In what city would He be visiting? Among whom would He be staying?" It soon becomes evident that not everyone would have the advantage of the presence of Christ if He had stayed on earth. But the fact that He did go to the Father made possible the promise, "Lo, I am with you always, to the close of the age." Every one who believes, dwells in Christ and Christ in him.

This is again a part of God's wisdom and love. None of God's people walk alone. God does not say, "Here is the way; now get along the best you can." Rather, He says "Here is the way; come, together you and I will go." God guides, strengthens, assures, and uses those in whom His Spirit abides.

Let us pray God to abide with us!

Wednesday, June 2  
NEW SPIRIT

Read Ezekiel 36:22-28

*"A new heart I will give you, a new spirit I will put within you; I will take out of your flesh the heart of stone and give you a heart of flesh."*

All people are changed into new sons when they come to know God. When God makes people new, when He changes them, He makes the change at a very center. He changes the heart. The heart of "stone" is turned into a heart of "flesh." He makes the change because what the heart loves, the spirit of man will serve. If the heart loves the world it will be ruined by the world. If the heart loves God it will be ruled, regulated, constantly restored by Him.

This change is a miracle that only God is able to do. No man is able to change himself. New resolutions may work for a short while, but they cannot change man, because they do not spring from a changed heart. Since God's Spirit is the only power able to do this work, daily prayer should be "Create in me a clean heart, O God, and renew a right spirit within me."

+ +

Saturday, June 5  
PROSPERITY

Read Isaiah 44:1-6

*"I will pour my Spirit upon your descendants. . . They shall spring up like grass amid waters, like willows by flowing streams."*

Isaiah was giving a word-picture of the prosperity of God's people when the Spirit was poured out upon them. By using a comparison or contrast he shows how they would thrive. The difference would be as great as that which exists between a desert and a lush, well-watered valley. God would "pour water on the thirsty land, and streams on the dry ground." And there would be true prosperity of life and heart and soul of man.

The change of scenery in man's life is experienced by any one who receives the Holy Spirit. The desert begins to bloom and the fruits of the Spirit come forth. "He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers."

*There is no prosperity, except in the name of O God. Continue Thy work in us. Amen.*



## IMMORTALIZING MONEY

THROUGH WILLS, ANNUITIES, AND SPECIAL GIFTS

Nothing is greater than our Christian hope—hope of Eternal Life when our course is run and our work is done here below.

This hope is built on the Rock of Ages —“other foundation can no man lay.”

For the support of the various activities of our Church in bringing floundering souls to build on this foundation—to bring them into the kingdom of God, The Abiding Memorial Foundation has been established by the Board of Trustees and approved by the Church.

In order that this plan and this way of giving may be brought to the attention of our people in more of a concrete way the following pages are presented showing some of the fruits of this plan.

Shown are some illustrations of what has been done and what can be done in the way of larger gifts to the Church and its several departments. Through the short history of our ELC have come hundreds of gifts more, in property, cash and securities. Space permits only a showing of *some* of the *farms* which have been turned over to the Church, for which the donor received a lifetime income.

The Church appreciates the many gifts received in this way as well as those received through Wills and as Special Gifts. *These* constitute an Abiding Memorial to the relatives and the donor himself, since the gift is invested in the greatest business in the world, “The Kingdom of God,” to the glory of His name.

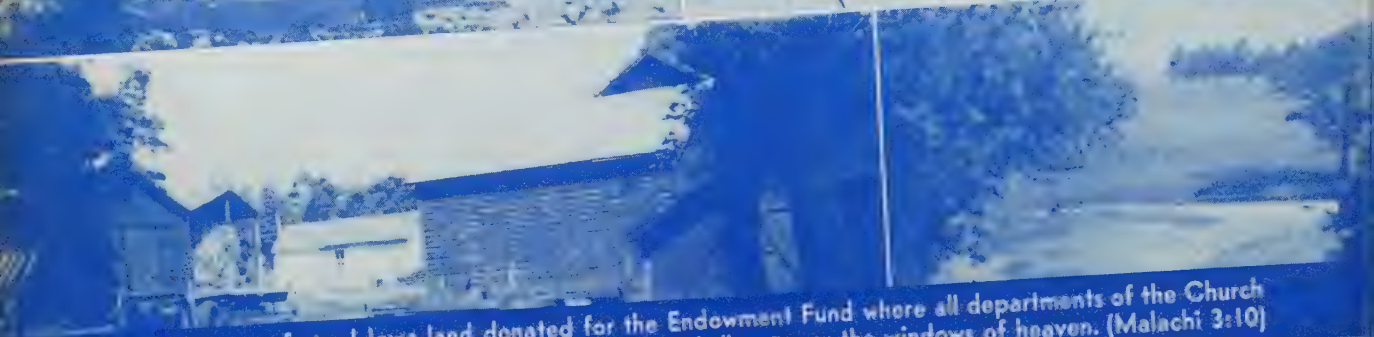
# THE ABIDING MEMORIAL FOUNDATION

OF THE EVANGELICAL LUTHERAN CHURCH

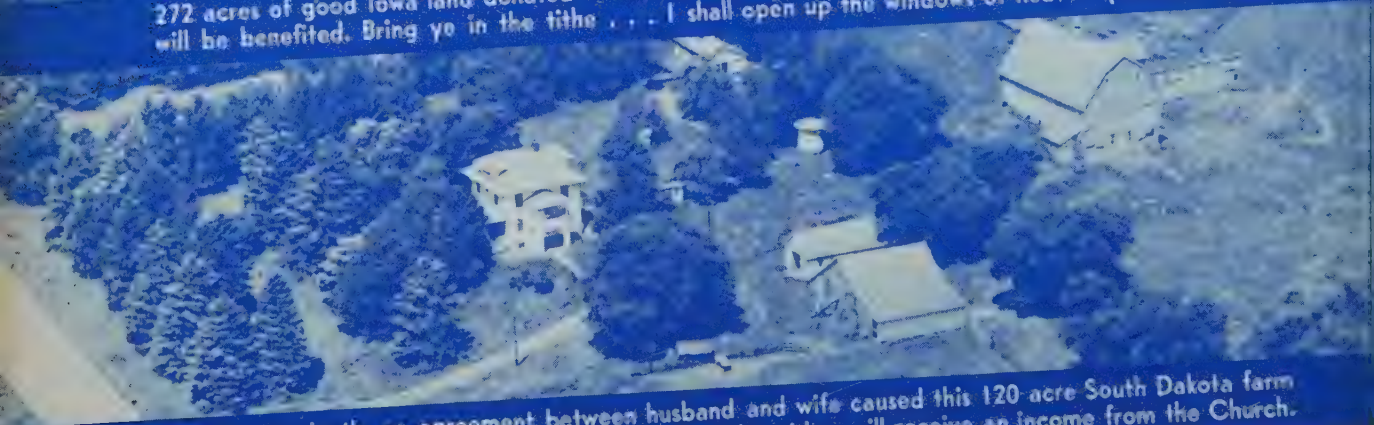
# Freely they received...



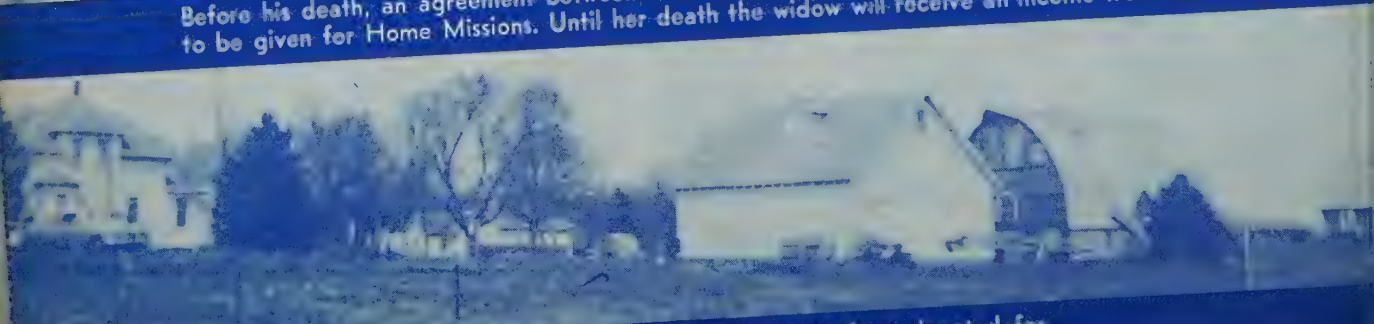
A 381 acre north Iowa farm donated for homeless boys. Department of Charities.



272 acres of good Iowa land donated for the Endowment Fund where all departments of the Church will be benefited. Bring ye in the tithe . . . I shall open up the windows of heaven. (Malachi 3:10)



Before his death, an agreement between husband and wife caused this 120-acre South Dakota farm to be given for Home Missions. Until her death the widow will receive an income from the Church.



A 140 acre southern Minnesota farm donated for use by Home and Foreign Missions.

# Freely they gave...



A 240-acre north Iowa farm donated for the General Church Endowment, donors sharing with the Owner of the cattle on a thousand hills.



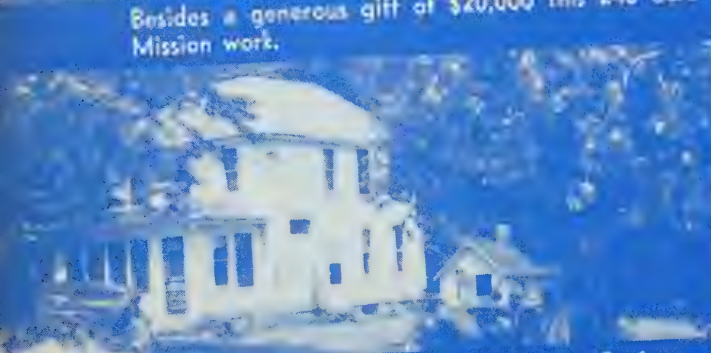
Proceeds from this South Dakota farm went to Foreign Missions. During his lifetime the donor received a monthly annuity check from his Church, truly "Giving and Receiving."



The donor designated the proceeds of this farm to be used at the discretion of the Board of Trustees.



Besides a generous gift of \$20,000 this 240 acre Southern Minnesota farm was given for Home Mission work.



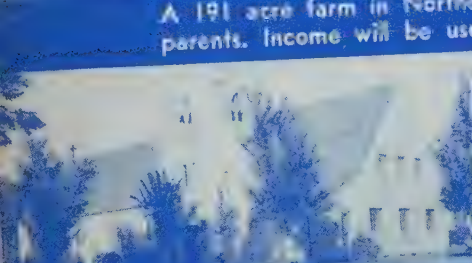
A north Iowa farm donated for the benefit of a Senior college.



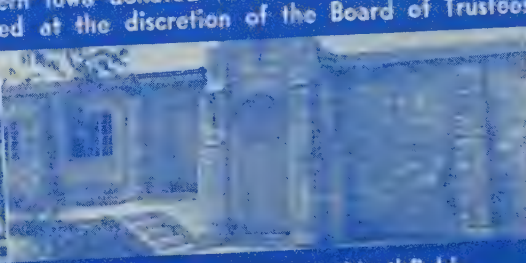
Eastern South Dakota farm of 120 acres donated by a resident of an ELC Home for the Aged.



A 191 acre farm in Northern Iowa donated for the ELC Endowment in memory of the donor's parents. Income will be used at the discretion of the Board of Trustees.



Ephphatha Church for Deaf and Blind, Faribault, Minnesota.



WCAL Radio Station, Northfield, Minnesota.



Sunday School by Mail Radio, Great Falls, Mont.

For here have we no continuing city, but we seek one to come.  
Life at the longest is short, only a pause on the way from the cradle to the grave—for some longer and for some shorter.

The above pictures may serve as "footprints in the sand" or perhaps better, as monuments serving not only as memorials to the donors or some relative, but serving to inscribe His image on the hearts of mortals traveling the pathway of life, the "Superscription" that will never be erased. Inscriptions on marble, stone or brass will eventually disappear, but memorials dedicated for service in God's Kingdom work have everlasting value.

Three samples of monuments are shown above.

A church for the Deaf and Blind Mission, an edifice from where the Gospel is sent out over the air, and a workshop for operating Sunday School by Mail and Radio. The donors have gone to their reward. Their dwelling place having been dedicated to Him who went to prepare a place in His Father's house. They have become abiding memorials.

May we hear from others who find it possible to make a loan by buying a Home Mission Certificate, or set aside a gift either in cash or real estate, to be left for some activity of our Church when you are called from this life, but for which a reasonable rate of interest is paid during the rest of your life.

Kindly write to

The Evangelical Lutheran Church  
THE ABIDING MEMORIAL FOUNDATION  
422 Fifth Street South  
Minneapolis 15, Minnesota

# 1954 BIBLE CAMP SCHEDULE

(Continued from last week)

**Lake of the Woods Bible Camp, Baudette, Minnesota**

June 27-July 3. Crookston-Thief River Falls Circuits Bible Camp; Rev. Ray Brandt, Holt, Minnesota, dean.

**Lake Shetek Bible Camp, Slayton, Minnesota**

June 20-26. Sioux Falls-Sioux City Circuits Bible Camp; Rev. G. P. Larson, 801 S. Helen St., Sioux City, Iowa, dean.

June 27-July 3. Yankton-Vermillion Circuits High School Bible Camp; Rev. E. David Natwick, Centerville, South Dakota, dean.

July 4-10. Luverne-Windom Circuits High School Bible Camp; Rev. N. T. Eckstein, Lake Wilson, Minnesota, dean.

July 11-17. Luverne-Windom Junior Bible Camp; Rev. J. E. Rommereim, Walnut Grove, Minnesota, dean.

July 26-31. Austin Circuit Junior Bible Camp; Rev. Neal Johnson, R. 1, Austin, Minnesota, dean.

August 8-14. Minneapolis Circuit Junior Bible Camp; Mr. Ray Johnson, Church of the Good Shepherd, France Ave. S. at 48th St. W., Minneapolis, Minnesota, dean.

**Luther Crest Bible Camp, Alexandria, Minnesota**

July 4-10. Glenwood-Milaca-Park Region Circuits, Grades 9-12 Bible Camp; Rev. A. H. Hoyme, Brooten, Minnesota, dean.

July 11-17. Glenwood-Milaca-Park Region Circuits, Grades 9-12 Bible Camp; Rev. A. H. Hoyme, Brooten, Minnesota, dean.

July 18-24. Glenwood-Milaca-Park Region Circuits, Grades 7-8 Bible Camp; Rev. A. H. Hoyme, Brooten, Minnesota, dean.

July 25-31. Pelican Valley Circuit Bible Camp; Rev. J. B. Jerstad, Pelican Rapids, Minnesota, dean.

August 22-28. Oakes Circuit Bible Camp; Rev. A. L. Selid, Enderlin, North Dakota, dean.

**Lutherdale Bible Camp, Elkhorn, Wisconsin**

June 27-July 3. Rock River Circuit Bible Camp; Rev. Orlando Skindrud, Clinton, Wisconsin, dean.

July 11-17. Chicago Circuit Bible Camp; Rev. Merlin I. Seal, 3921 N. Monticello, Chicago, Illinois, dean.

July 18-24. Madison Circuit Bible Camp; Rev. Arvid Romstad, Evansville, Wisconsin, dean.

July 25-31. Illinois Circuit Bible Camp; Rev. Harold Nelson, 604 Guthrie St., Ottawa, Illinois, dean.

**Lutherhaven Bible Camp, Coeur d'Alene, Idaho**

July 11-17. Spokane Circuit Junior Bible Camp; Rev. Luther Watness, Deer Park, Washington, dean.

August 22-28. Spokane Circuit Senior Bible Camp; Rev. Richard Rodning, 814 5th Street, Coeur d'Alene, Idaho, dean.

**Lutherhaven Bible Camp, Dakota, Minnesota**

June 27-July 2. LaCrosse Circuit Senior Bible Camp; Rev. Lavern Hanson, 1011 Sill Street, LaCrosse, Wisconsin, dean.

July 4-9. Fillmore Circuit Senior Confirmation Bible Camp; Rev. M. A. Braaten, Houston, Minnesota, dean.

July 11-16. Fillmore Circuit High School Bible Camp; Rev. W. K. Benbow, Chatfield, Minnesota, dean.

July 18-23. Fillmore Circuit Junior Confirmation Bible Camp; Rev. I. J. Hyland, Peterson, Minnesota, dean.

**Luther Lodge, McLeod, Montana**

July 11-17. Billings Circuit Senior Bible Camp; Rev. F. Warren Strain, Livingston, Montana, dean.

July 18-24. Glendive Circuit Bible Camp; Rev. Nels C. Carlson, Miles City, Montana, dean.

July 25-30. Billings Circuit Junior Bible Camp; Rev. David H. Larson, Laurel, Montana, dean.

**Luther Park, Chetek, Wisconsin**

June 13-20. Rice Lake Circuit Bible Camp; Rev. Robert A. Onkka, Rice Lake, Wisconsin, dean.

July 11-17. La Crosse Circuit Junior Bible Camp; Rev. LaVern Hanson, 1011 Sill Street, La Crosse, Wisconsin, dean.

July 18-24. Mondovi Circuit Bible Camp; Rev. J. P. Hulterstrum, Eleva, Wisconsin, dean.

July 25-31. Vernon Circuit Bible Camp; Rev. Phillip E. Pederson, De Soto, Wisconsin, dean.

August 1-7. Decorah Circuit Bible Camp; Rev. E. O. Baalson, Waterville, Iowa, dean.

**Luther Point, Grantsburg, Wisconsin**

June 13-19. Hudson Circuit Bible Camp; Rev. E. S. Skaar, Glenwood City, Wisconsin, dean.

**Lutherwood Bible Camp, R. 5, Box 135, Bellingham, Washington**

July 18-24. North Puget Sound Confirmation Bible Camp, Rev. Milton Nesse, 1509 24th, Everett, Washington, chairman.

July 25-31. North Puget Sound Junior Bible Camp; Rev. Milton Nesse, 1509 24th, Everett, Washington, chairman.

August 22-28. North Puget Sound Senior Bible Camp, Rev. Milton Nesse, 1509 24th, Everett, Washington, chairman.

**Metigoshe Lutheran Bible Camp, Bottineau, North Dakota**

July 5-11. Turtle Mountain-Minot Circuits Junior Bible Camp; Rev. Marvin Odland, 700 Third Street S. E., Minot, North Dakota, dean.

July 11-18. Turtle Mountain-Minot Circuits Senior Bible Camp; Rev. Erling Estrem, Bottineau, North Dakota, dean.

**Midale, Saskatchewan, Canada**

July 5-11. Moose Jaw Circuit Family Week Bible Camp; Rev. J. B. Stolee, Torquay, Sask., Canada, dean.

July 12-16. Moose Jaw Circuit Luther League Bible Camp; Rev. J. B. Stolee, Torquay, Sask., Canada, dean.

**Minne-Wa-Kan Bible Camp, Cass Lake, Minnesota**

June 14-19. Clearwater Circuit Senior Bible Camp; Rev. O. M. Bratlie, Fosston, Minnesota, dean.

June 21-26. Clearwater Circuit Junior Bible Camp; Rev. O. M. Bratlie, Fosston, Minnesota, dean.

June 28-July 3. Clearwater Circuit Confirmation Bible Camp; Rev. O. M. Bratlie, Fosston, Minnesota, dean.

**Missouri River Bible Camp, Washburn, North Dakota**

June 21-27. Bismarck-Max Circuits Bible Camp; Rev. C. F. Brien, 905 First St. N. W., Mandan, North Dakota, dean.

**Mount Cross, R. 1, Box 1555, Felton, California**

July 3-10. Senior Bible Camp Group.

July 10-17. Junior Bible Camp Group.

July 17-24. Intermediate Bible Camp Group.

July 31-August 7. Junior Bible Camp Group.

August 7-14. Intermediate Bible Camp Group.

August 14-21. Senior Bible Camp Group.

August 21-28. Senior Bible Camp Group.

**Nelson Lake, Preeceville, Saskatchewan, Canada**

July 5-12. Yorkton Circuit Bible Camp; Rev. S. Bue, Naicam, Sask., Canada, dean.

July 12-19. Yorkton Circuit Bible Camp; Rev. H. C. Nordmark, Margo, Sask., Canada, dean.

**Ne-So-Dak Bible Camp, Waubay, South Dakota**

June 13-19. Mitchell-Watertown Circuits Senior Bible Camp; Rev. A. G. Mathisen, Clear Lake, South Dakota, dean.

June 20-26. Brookings-Madison Circuits High School Bible Camp; Rev. Richard Nelson, Flandreau, South Dakota, dean.

July 4-10. Aberdeen-Sisseton Circuits Post-Confirmation Bible Camp; Rev. E. A. Gilbertson, Sisseton, South Dakota, dean.

July 18-23. Mitchell-Watertown Circuits Junior Bible Camp; Rev. Harold Melby, Mt. Vernon, South Dakota, dean.

August 1-6. Aberdeen-Sisseton Junior Bible Camp; Rev. George Thompson, Langford, South Dakota, dean.

**Park River Bible Camp, Park River, North Dakota**

June 21-28. Park River Circuit Bible Camp; Rev. Gerrit Van Hunnik, Milton, North Dakota, dean.

June 29-July 4. Park River Circuit Bible Camp; Rev. Gerrit Van Hunnik, Milton, North Dakota, dean.

July 5-11. Park River Circuit Bible Camp; Rev. Gerrit Van Hunnik, Milton, North Dakota, dean.

**Red Willow Lutheran Bible Camp, Binford, North Dakota**

July 4-11. Cooperstown, Fargo, Lake Region, Goose River, Lakota, Valley City, Harvey and Grand Forks Circuits Bible Camp; Rev. R. E. Johnshoy, Aneta, North Dakota, dean.

July 11-18. Cooperstown, Fargo, Lake Region, Goose River, Lakota, Valley City, Harvey and Grand Forks Circuits Bible Camp; Rev. C. M. Johnson, Starkweather, North Dakota, dean.

July 18-25. Cooperstown, Fargo, Lake Region, Goose River, Lakota, Valley City, Harvey and Grand Forks Circuits Bible Camp; Rev. J. D. Kronlokken, Buxton, North Dakota, dean.

**Riverside Bible Camp, Randall, Iowa**

June 13-19. St. Ansgar-Story City Circuits Senior Bible Camp; Rev. Oscar Mikkelsen, Northwood, Iowa, dean.

June 20-26. St. Ansgar Circuit Intermediate Bible Camp; Rev. Geo. Strum, 413 N. Second Street, Clear Lake, Iowa, dean.

(Continued on page 522)

# Report on a P-T-R-Mission

The Division of Evangelism conducted a Preaching-Teaching-Reaching Mission for the Minneapolis Circuit from April 25 to 29. On Sunday evening, the opening day of the mission, there was a special meeting for the instruction of lay visitors and for members of church organizations and church officers held at Central Lutheran Church, with Pastor Conrad M. Thompson, Director of Evangelism, as the speaker. Dr. George Aus of Luther Seminary was the speaker for the rally that followed.

A total of 25 Minneapolis ELC churches participated in the P-T-R, representing a church membership of 35,472. 1,542 lay visitors made 3,146 calls and interviewed 8,051 persons. 182 persons were enrolled for the pastor's class, 938 persons were contacted who desired church membership, 55 desired reaffirmation of faith, 183 children were found for baptism, and 331 children were found for the Sunday school. A total of 9,236 persons attended the preaching mission services that were conducted by the guest pastors in the local churches each evening.

Two languages besides English were preached during this mission: Dr. Jacob Tanner conducted services in the Norwegian language at Norwegian Memorial Church each evening, and Pastor Edgars Kiploks held Latvian services in the Latvian Evangelical Lutheran Church.

The Preaching-Teaching-Reaching Missions are under the leadership of Pastor Thompson, director of Evangelism, and Dr. Oscar C. Hanson and The Rev. Agnar S. Tanner of the Division of Evangelism.

## Spiritual Values in the Public School

(Continued from page 507)

istration of public education from the kindergarten to the highest levels. They have the right to demand that spiritually-minded, concerned men and women be engaged for the critical task of teaching their children. While we cannot demand that they be of our own denominational faith, we can require that they have a knowledge and understanding of our Christian heritage and that they be consciously Christian in allegiance, character, and conduct. The life philosophy, attitude, and personality of the teacher can have deeper impact and a more lasting effect on the student than the subject-matter he teaches.

A re-invigoration of spiritual values in the public schools can come only through those who are themselves of spiritual vitality. In this mission every Christian has a personal responsibility to his local community. We should see that this responsibility is nobly met.

## Foreign Missions

(Continued from page 509)

might find the solution to her many problems. V want you to join us in praying for the harvest in the land."

## Board of Foreign Missions

The Board of Foreign Missions met for one day, May 4. Among other decisions, it was decided to call two women to go out as missionaries to Japan, one to Tanganyika, and one to the Sudan. One pastor was called to the Sudan and one to Madagascar.

The missionaries studying French in Paris have recommended that they begin an English-speaking Lutheran congregation in Paris. The French Lutheran Church has been very interested in this proposal and is giving it hearty approval and co-operation. It will, therefore be possible for Americans traveling in Paris from now on to attend Lutheran worship in Paris in the English language. The missionaries located in the city for language study will take turns assuming responsibilities for this work.

## Bible School Dedication

The Bible School erected by our mission in Shizuoka, Japan, was dedicated on April 29th. Rev. Philip Hylant is dean of the Bible Institute. Miss Anna Marie Mitchell is the other representative of our mission on the teaching staff. Mr. Mareo Yoshida, who finished our Theological Seminary two years ago, will be employed as a teacher. Part-time teachers will be Pastor C. Kishi and Pastor Utsumi of the Japan Evangelical Lutheran Church in Tokyo.

## The Father's Care

FRIEDA M. BUCHEN

*Winged voices sing Thy praise,  
Flitting through the sun-bright air,  
Warbling of Thy tenderness,  
Trilling of Thy loving care.*

*Father, bid our worries cease,  
Teach us their unruffled peace!*

# Here and There on the Christian Front

Edited by Raymond M. Olson

## BEST NOT TO EXCLUDE RELIGIOUS AGENCIES

Trustees of the Bloomfield Community Chest (N. J.) turned down the request of the Ministers' Association of the town to exclude religious charities from chest agencies. The request was the third received from the ministers' group, a Protestant organization, which has tried to have religious agencies banned from the chest since the Associated Catholic Charities was included several years ago. Last year the chest had modified its pledge card system so that donors could designate a choice of agencies and exclude those they did not want to share in their contributions.

In making the announcement, the president of the chest said a policy was being maintained that exclusion of an agency on religious grounds is inconsistent with the customs of chests throughout the country and is out of line with fundamental chest purposes.

## BISCPALIANS STUDY CHURCH MEMBERSHIP

Leaders of the Washington Episcopal diocese have expressed concern over the failure of their churches to include a more representative cross-section of the population. A report to the annual diocesan convention told of a two-year survey which indicated that 77 per cent of the Protestant Episcopal Church members in Washington are white-collar workers, 44 per cent are college people, 57 per cent are women, 33 per cent are over 45 years of age, 13 per cent are over 60, and only 16 per cent are "blue-collar" workers.

The survey, revealing that the population of the diocese had doubled in the last 20 years, stated that these increases had brought about a shortage of suburban churches. The report recommended that steps be taken to buy and hold sites for new churches and missions and that a corps of specially trained mission clergy be selected to initiate new congregations even before new buildings are erected or their sites chosen.

## NEW THREE-CENT STAMP



RNS Photo

A new three-cent stamp, pictured here, will be issued on June 24 for use as regular postage, bearing the motto "In God We Trust." It is similar, though not identical, in design to the eight-cent stamp recently issued and will carry a picture of the Statue of Liberty with the word "Liberty" as well as the slogan "In God We Trust." The present three-cent stamp, picturing President Thomas Jefferson, which has been used since 1938, will be discontinued.

## "FOOLISH" TO BAR WCC DELEGATES SAYS TAFT

Any attempt to bar churchmen who live behind the Iron Curtain from the Second Assembly of the World Council of Churches at Evanston in August would be a "foolish position to take," in the opinion of Charles P. Taft. The Cincinnati attorney, a member of the World Council's Central Committee, mentioned the objections which some groups had raised to the proposed attendance of Czechoslovakian, Hungarian, and Polish churchmen at the Assembly.

"None of those visitors are going to divert, convert, or subvert any of us," Mr. Taft told 300 church women in Dayton, Ohio. He added, "They are going to find out many things about America contrary to what they have been told, and they are going back home with their Communistic beliefs shaken."

The American Council of Christian Churches, at its spring convention, counted itself among the groups opposing the visit of these churchmen from

## ATOMIC PHYSICIST ORDAINED



RNS Photo

Dr. William G. Pollard (right), physicist who helped develop the atomic bomb, is congratulated after being ordained a priest in St. Stephen's Protestant Episcopal Church, Oak Ridge, Tenn., by Episcopal Bishop Theodore N. Barth, the officiating prelate. The scientist's four sons, aged 13 to 19, acted as acolytes at the service. Dr. Pollard, 42, is expected to remain as executive director of the Oak Ridge Institute of Nuclear Studies which he helped organize in 1945. He will also be assigned as assistant minister at St. Stephen's, where he previously has served as a deacon.

## SEVEN THOUSANDTH HEIFER



RNS Photo

This Guernsey heifer was the 7,000th head of cattle sent overseas to aid refugees by the Heifer Project, co-operative church relief and rehabilitation agency, since its formation in 1944. Shown before loading the animal aboard a freighter for shipment to Germany are left to right: The Rev. Joseph H. Pritchard, Methodist clergyman from Modesto, Calif.; David Rowland of Modesto; and Daniel Stokes of Joplin, Mo. Sixty-one heifers were in this shipment, the 31st sent to Germany by the agency. Donated by farmers, church groups, and service clubs, the animals will be given to refugees who fled their homes behind the Iron Curtain and now are starting life afresh on small farms in West Germany.

behind the Iron Curtain. The action specifically asked that the State Department prohibit the entry of Prof. Josef L. Hromadka of Prague and Bishop Albert Bereczky of Budapest, on the basis that they would come to spread Communistic propaganda and to gain information vital to the safety of this country.

### H-BOMB CALLED "EVANGELISTIC INSTRUMENT"

The hydrogen bomb has become an important instrument of evangelism, in the opinion of Dr. Harold C. Case, president of Boston University. Speaking to the sixth annual meeting of the Religious Newswriters Association he said, "There is new concern, not merely within the several branches of the faith, but among people who have known only a minimum contact with religion in any form."

Dr. Case, a Methodist minister, continued, "If man's discoveries threaten to annihilate mankind, unless some non-military means can be found to resolve disputes, then out of the mood of self-preservation man must look about with an inquiring eye for saving powers. He sees that religion is older than the age of science, deeper than the

drive for power, and more enduring than material assets."

### WORTHY OF NOTE . . .

Radio, television, and audio-visual activities of The Lutheran Church—Mis-

souri Synod will be co-ordinated in future by a seven-man Commission on Mass Communication. . . . Dr. C. Taylor warned the delegates to the National Association of Evangelicals annual session that a proposed constitutional change in Colombia may curtail religious liberty for Protestants in that country. . . . Members who act to oppose church order or "ridicule the Gospel" may be deprived of all rights inherent in church membership under a new law adopted in Germany by the Synod of the Evangelical Church in Hesse and Nassau. The measure is designed to encourage the person permitted to alter his conduct and return to the church community. . . . The Conservative Baptist Ministerial Fellowship of the Bay Area in California announced that its member churches would "refuse fellowship to anyone who might be suspected of being a low traveler," meaning that such persons may not join any of the churches belonging to the group. . . . Bible Society representatives from all over the world gathered in London for the 150th anniversary of the British and Foreign Bible Society. Bishop Eivind Berggrav, president of the United Bible Societies, presided at the annual meeting of the Society.

## MISSIONS CONFERENCE AT PARK STREET CHURCH



RNS Photo

Three of some 40 mission leaders who attended the 15th annual missionary conference at the Park Street Church in Boston are shown indicating areas where missions have been established. Left to right are: The Rev. Donald Hillis, a missionary from India; the Rev. Abe C. Van Der Puy, U. S. Director of World Radio Missionary Fellowship, Inc., who returned recently from three years service in Quito, Ecuador; and the Rev. Francis Stebbins from North Africa. Twenty-five mission boards, who conduct missions in many parts of the world, were represented at the conference. Park Street Church leads the country in missionary activities among evangelical congregations. During the last 20 years it has given one and a half million dollars for missionary work alone.

# Schools and Colleges

Edited by the Division of Higher Education

**H. M. Blegen**, chairman of the department of foreign languages at *Augustana College*, was awarded the Olav medal from the King of Norway at a special convocation on the campus at Sioux Falls.

The St. Olav medal is given by the king to people who have made an outstanding contribution in the promotion of the Norwegian culture in the United States.

Blegen was born in Churches Ferry, S. Dak. He received his B.A. degree from St. Olaf College, Northfield, and his M.A. from the University of Minnesota. He has done graduate work at the University of Paris. In 1949 he received an honorary doctor's degree from Capital University, Columbus, Ohio.

The language professor came to Augustana in 1927 after serving on the faculties at Pleasantview College, Ottawa, Ill.; Waldorf, Forest City, Iowa; and Augsburg College, Minneapolis. In addition to being foreign language department head, he is chairman of the humanities division of the Augustana faculty. He has been listed in the *Biographical Dictionary of American Scholars*, *Who's Who in South Dakota*, and *Who's Who in the North*.

*Concordia College* seniors begin their annual series of college activities with the baccalaureate service Sunday, May 30, at 11 a.m. in the Concordia Gymnasium-Auditorium. Dr. Joseph L. Knutson, president of Concordia College, will give the baccalaureate sermon.

On Sunday at 3:30 p.m. the Berg Art Center will be dedicated, with Dr. A. J. Hanson, president of the Northern Minnesota District of the ELC, presenting the dedicatory address.

At 4 p.m. there will be an outdoor concert by the Concordia Band under the direction of Mr. Leif Christianson. This will be followed by a picnic supper served on the college lawns.

The Concordia Concert Choir, directed by Mr. Paul J. Christiansen, pre-

sents a concert at 8:15 p.m. in the Gymnasium-Auditorium.

Graduation exercises will be held Monday, May 31, at 10 a.m. in the Gymnasium-Auditorium. The commencement address will be given by Dr. Tillman Sogge, head of the department of social sciences at St. Olaf College, Northfield. His topic is "Building God's Kingdom." President J. L. Knutson will present the diplomas.

A graduation tea in North Lounge of Fjelstad Hall closes the festivities.

There are 152 candidates for graduation with a Bachelor of Arts degree, fifteen for a Bachelor of Science degree, five for a Bachelor of Music degree, and three candidates for the Diploma of Completion.

President J. W. Ylvisaker of *Luther College* has announced the speakers and program for the ninety-third commencement weekend, May 30-31.

The commencement speaker will be Dr. Henning Larsen, who was recently appointed Provost of the University of Illinois. A graduate of Luther College, Dr. Larsen was formerly Dean of the College of Liberal Arts and Sciences at the same institution.

Dr. C. M. Granskou, president of St. Olaf College, will preach the baccalaureate sermon.

Highlighting the traditional commencement concert will be a portion of Brahms' "Requiem" to be presented by the Nordic Cathedral Choir. The concert band program will feature excerpts from "Music for a Festival" composed by Jacobs for the Festival of Britain in 1951.

Other scheduled activities include a senior recital, an alumni supper meeting honoring members of the fiftieth anniversary class, and the President's reception.

Five Lutheran leaders will receive honorary doctor's degrees at commencement May 30 at *Pacific Lutheran Col-*

*lege*. Doctor of Divinity degrees will be conferred upon the Rev. O. L. Haavik, Stanwood, Wash.; the Rev. Gaylerd Falde, Los Angeles, Calif., president, California District, ELC; the Rev. S. L. Swenson, Seattle, president, Columbia Conference, Augustana Lutheran Church; and the Rev. E. E. Krebs, Chicago, Division of American Missions, National Lutheran Council. The degree Doctor of Letters, will be conferred on Mrs. J. C. K. Preus, Minneapolis, author and authority on Norwegian-American history.

The Rev. C. L. Hinderlie will give the commencement address at graduation exercises at *Augustana Academy*, Canton, S. Dak., Friday, May 28, at 8 p.m., speaking on the subject "God's Triumphant Procession." There are 62 graduates in the class.

Top honor students of the senior class at *Concordia College* have been named. Morton Eliason of Moorhead is valedictorian and Lyle Rich of Hannaford, N. Dak., salutatorian.

Eliason is majoring in chemistry and minoring in mathematics. He has been awarded a \$1,500 plus tuition scholarship for graduate work in chemistry at the University of Wisconsin next year.

Rich has been student body president during the past year. A major in English and philosophy and minoring in classics, he plans to enter the seminary next fall.

The *Luther College* senior class has chosen Alvin Brekken of Stoughton, Wisconsin, to give the valedictory address at the commencement exercises, May 31.

Student body president Brekken is a member of the Senior Honor Society. Last year he was the recipient of the Lutheran Brotherhood scholarship. A pre-medical student, Brekken will enter the College of Medicine at the University of Wisconsin this fall.

Brekken will represent 114 seniors in Luther's ninety-third graduation exercises. Certificates will be presented to 26 two-year graduates.

# TOWARD THE GENERAL CONVENTION

## The Board of Charities

### Resolutions and Board Member vacancies for consideration at forthcoming General Church Convention

WHEREAS the Church in the 1942 convention authorized the establishment of the Red Wing Seminary Memorial Homes; and

WHEREAS the Red Wing Seminary Memorial Homes have branched out with a cottage at Kenyon, Minnesota; and

WHEREAS because of its geographical location the Kenyon Cottage can best be supported as a church-owned institution; and

WHEREAS the Red Wing location can better serve as an intersynodical, private, church-related corporation: Therefore be it

RESOLVED, That the church-owned institution shall be known hereafter as the Kenyon Lutheran Sunset Home; and be it

RESOLVED further, That the facilities serving aged people under the new private corporation shall be located on College Hill in Red Wing, Minnesota, lots reserved for such a purpose.

\* \* \*

WHEREAS several of the intersynodical Lutheran Welfare Societies have proven themselves in a most effective way to implement the child placement and foster home and chaplaincy program as well as the other services assigned to them; and

WHEREAS there are appearing more and more serious situations of family disintegration in need of special counseling: Therefore be it

RESOLVED, That the Board of Charities review the capabilities as to staff and program of the various Lutheran Welfare Societies and recommend together with other church welfare boards that these agencies enter upon a family service program.

\* \* \*

WHEREAS the Refugee Act of August, 1953, is about to be implemented, whereby 209,000 refugees may immigrate by December 31, 1956; and

WHEREAS the time is urgent and the need is great: Therefore be it

RESOLVED, That as a Church we pledge our co-operation with the Division of Welfare of the National Lutheran Council, the Board of Charities, and the agencies on the local level, that housing and job assurances may be made available, that these refugees may attain to the hopes and opportunities that are now held before them.

COMMITTEE ON RESOLUTIONS  
Magnus Ronning  
Arthur Myklebust

## POSITIONS TO BE FILLED (Term is four years, limit two terms)

### Eastern District

Mr. Magnus I. Ronning, 2550 North Bernard Street, Chicago 47, Illinois. (Has served two terms.)

### Northern Minnesota District

The Rev. G. S. Thompson, 1004 Oxford Ave., Eau Claire, Wisconsin. (Moved out of the district before expiration of term. Not eligible for re-election in the Northern Minnesota District.)

### Southern Minnesota District

The Rev. H. S. Strand, St. James, Minnesota. (Has served two terms.)

### South Dakota District

Mr. Arthur Myklebust, State School for the Deaf, Sioux Falls, South Dakota. (Has served one term.)

### Rocky Mountain District

The Rev. M. O. Ensberg, 414 West Sinto, Spokane, Washington. (Has filled interim vacancy.)

### Pacific District

The Rev. F. L. Erickson, 1214 24th Ave., Longview, Washington. (Has served one term.)

### California District

The Rev. Arnold M. Nelson, 1128 N. Jackson St., Glendale 7, California. (Has filled interim vacancy.)

### Canada District

The Rev. J. S. Stolee, Bawlf, Alta., Canada. (Has served two terms.)

### Members whose terms do not expire at this time:

Mr. Harold C. Simerson, Belmond, Iowa.

Dr. C. C. Swain, State Teachers College, Minot, North Dakota.

## About the Polity Report

(The Rev.) I. M. Gjellsen  
Decorah, Iowa

A wave of expectation is swelling within the Church. People are becoming merger conscious. There are indications of a favorable attitude toward further negotiations. Men and women of the Church are praying that God's will may be done. The time is not far off when the church bodies concerned will begin to meet in conventions to consider the *Report of the Joint Union Committee*. We have no way of knowing just what the decision of each body will be, but we sincerely believe that a merger can be successfully accomplished. The four negotiating bodies have reached a satisfactory agreement on matters of doctrine and practice, embodied in the *United Testimony*, and we can see no reason why like agreements cannot be reached in matters of polity and organization. We are convinced that the movement toward a larger fellowship is a good thing and that it will bring much blessing to everyone concerned. The *Polity Report* is designed to show us the principles

and methods of operation to be put into use in the new church. Some of these principles and methods are new to us, and it takes a little time to estimate their practical value and effectiveness. At the risk of being called facetious, we would like to compare the period of discussion and study leading up to the conventions of the four church bodies to a trial run of a new model automobile. A few tests have been made, and after these have been successfully accomplished, the model will be accepted. However, during the first period it should be expected that a few changes will be necessary.

In all our meetings and discussions we have been trying to visualize how the new Church will operate. At the meeting of the South Central District, it became evident that there are points in the *Report* which do not have the general approval of the Church. There are several places where the proposed procedures of operation could be improved upon. The point of most disagreement is probably that of representation at the general convention of the new church. Many feel that it is not wise to give up the principle of every-parish representation at the general convention for a convention of only 1,000 delegates, with no provision for increased representation as the Church grows larger.

According to the proposed plan, a congregation will perhaps be represented at the general convention once every eight years, if an average is to be maintained. As we grow larger, the proportion will be increasingly less. This is a very important point of consideration. We were told at the Mason City meeting, and it has been reported in our church paper, that this weakness in representation is compensated for by stronger districts. The districts will be given more authority and the district conventions more power. This is an excellent plan, but so far it is only an idea. According to the *Polity Report*, the only additional power granted to the districts in the new Church that we do not have now is the election of delegates to the general convention, and this has been taken away from the congregations, not from the general convention. True, the districts are authorized to prepare resolutions and recommendations to the general convention," but this is really not anything new. Our present circuit conventions, district conventions, and even smaller groups can memorialize the general convention at any time. Merely allowing for this privilege is not strengthening the working of democratic processes but is only continuing a current practice.

In other words, there are no powers given to the districts of the new church body to compensate for the powers taken away from the congregations and exercised in our general convention now. This seems rather strange in view of the fact that the districts of the ALC have certain powers which will not be transferred over to the new Church.

### Stronger Districts Desired

The editorial columns of LUTHERAN HERALD for February, commenting on the *Polity Report*, point out the importance of districts in the new Church with these words: "The districts also serve as working units of the church body for promoting and carrying out many phases of the work of the Church." With this we are in hearty accord,

for only here will we find the voice of the congregations, gathered in convention, becoming the voice of the Church, but the organizational set up of the *Polity Report* does not provide for such district initiative and authority.

It is not only within our own ELC that there is disappointment in the centralized form of church organization which the blueprint has set up. In a recent copy of the *Lutheran Messenger*, the Lutheran Free Church Union Committee said, "Many of us would prefer that considerable freedom and authority had been left within the districts." This same article indicated that they intend to propose recommendations to include more power for the districts. Also, we have it on good authority that in the American Lutheran Church the district conventions are going to have the final vote on the matter of merger. This makes good sense. When the voice of the congregations becomes the voice of the Church, we can truly say that the Church has spoken. Certainly this is a commendable procedure when a matter of such significance and importance as merger is to be voted upon.

We believe that the conventions of the four church bodies will want to adopt the *Report*, and also that they will want to recommend further study and consideration of provisions for increased district power. In view of this, we would like to suggest three areas where increased powers can be granted to the districts:

- (1) We believe that definite provisions should be made to provide for the district conventions to authorize the conferences (corresponding to our circuits) within the districts to elect the delegates to the general convention of the Church. Delegates elected by the conferences of the districts would not all be "delegates at large" but would be responsible delegates with the obligation of reporting back to their respective conferences.

- (2) We believe the democratic processes in the Church would be strengthened if certain major matters, such as denominational and synodical relationships of the church body, were subject to the approval of a vote taken in the district conventions. This would be much like the present practice of the American Lutheran Church. In this way all congregations are given an equal opportunity to voice their wishes on certain vital matters. In fact, any matter affecting the entire body should be subject to the vote of the district conventions if such a vote is requested by one third of the districts, and the request comes from the conventions of the said districts.

- (3) Concerning the matter of elections we have been thinking for a long time that the districts should be given an opportunity to elect at least one clergyman and one lay member to each of the Division Boards. This may sound like a radical departure from our present arrangement, but upon second thought it would certainly be a most democratic method of electing board members. Such an arrangement would require a little study and some good planning, but it is possible that a system of rotation could be devised whereby at least two members on every board could be elected every biennium from a group of districts.

In closing we would like to say that we have written with a sincere desire to preserve the basic Lutheran principle

of church organization. This principle is stated on page 15 of the *Polity Report*. "We believe that the Christian congregation has all the spiritual gifts necessary for the nourishment of the life in Christ and the extension of God's Kingdom on earth through the Means of Grace. In relation to church polity, this statement means that authority is rested originally in the local congregation. It is recognized that all such authority is under God and His Word." If democratic representation and the authority of the congregation is going to be preserved, we believe that it is both desirable and necessary to provide for increased district powers in the new Church. The provisions that we have recommended are of such a nature that they will strengthen the work of the Church in many phases. None of them will enable the districts to retard the mission progress or the evangelism program of the church body. Also, we want to point out that we are certainly not accusing any individual or group of aspiring to power, but the history of organizations is that in the course of time power is grasped by small groups and individuals unless proper safeguards are set up. It is our hope and prayer that the Lord of the Church will lead us into a larger fellowship, a stronger preaching and teaching ministry, and a wider outreach with the gospel of salvation. May we ever be more faithful witnesses.

## Federation or Merger

(The Rev.) S. J. Strandjord  
St. Olaf, Iowa

Believing that unity among Lutherans may best be served not by merger but by a federation of Lutheran Churches, I was interested in reading Erik Modean's article on "Unity Through Federation," in the *Lutheran Companion* (April 21 issue). He states that Dr. Clarence C. Stoughton recently told the Lutheran Society of New York, "The only hope for real unity among the Lutheran churches of the United States lies in federation and not through union."

Dr. Stoughton is president of Wittenberg College. He has served as stewardship secretary and is at the present time director of the Lutheran Laymen's Movement for Stewardship in the United Lutheran Church in America.

Dr. Stoughton holds that the National Lutheran Council provides the key to union in federation. Erik Modean quotes him as follows: "A history of its accomplishments in 36 years is breathtaking. All this without conformity, without loss of cultural heritages, without overbearing power. . . . The possibilities are tremendous. If we will but look, we shall discover in the pattern already established the possibility of a really glorious unity. It will be the unity of federation, the only kind, beyond that of presently existing communion, that I believe worth striving and praying for." "With the acceptance of a common confession," Dr. Stoughton adds, "these Lutheran Churches have, without asking for uniformity of worship, or liturgy, or organizational structure, or government, or polity, gone on to an amazing and thrilling co-operation." Modean states that Dr. Stoughton lists as "some things that we surely do not want—a unity that insists on absolute conformity, the loss of rich cultural contributions that have come to our Church because of our national and linguistic backgrounds, and

the corruption that results from too much ecclesiastical power."

I believe this is sound thinking. I do not believe that merger is necessary nor desirable for unity but that a federation would aid unity and lead to an ever-growing efficiency in all the work of the Church. On our mission field such a federation would prove a blessing. We would present a Church not in conflict, but we would present a common front in a common task.

Men who have had experience in the merger of church bodies fear that merger would involve a period of slowing up in the work of the Church. Under a federation of churches which have been and are making real progress in these troubled and disturbed times would continue undisturbed and with the added possibility of even greater progress and greater activity through unity in federation.

Our colleges are loyal to the Word and to the Church. Under a federation we may expect to carry on educational policies which are functioning well in institutions we have learned to love.

Federation would preserve unity in spirit and unity in service without merging Churches which separately are already getting too big for real democratic functioning. Work, so well done by consecrated committees, would not be wasted, but their findings and agreements would serve well in solving the problems involved in the organization of a federation.

Some have cited the merger of small local congregations as evidence of the desirability of merger on a large scale. Mergers of small local congregations, with local problems, present far different organizational problems than we find in the merger of large nation-wide church bodies. We have also found that large congregations with no internal structure and united in faith and doctrine still find it advantageous to divide.

## Correspondence



### A THANK YOU TO AN EVANGELIST

► Pastor H. O. Egertson, evangelist of the ELC has recently completed a series of 15 regular and five special meetings in this congregation. He was here from Sunday, March 19 to Friday, March 26. I think he could have kept on another week or two and filled the church. I am sure we established a record of attendance for 15 consecutive meetings in Oxfordville Lutheran. The average attendance was 175, which corresponds to our approximate Sunday attendance. The largest attendance was Sunday, March 21, when we stacked in 325. Our offerings ran some over six hundred dollars in the 14 days, five hundred of which was sent to the Division of Evangelism.

There were many who openly confessed their faith and assurance and a number of young married people as well as young people and a few older who were led to assurance of salvation. Pastor Egertson was busy with personal counseling during the last week, and some even came to see

midnight. The effect of the meetings generally was to r up the community to the need for making a decision out their spiritual life; some were hostile, but I think ost have been grateful to God for the emphasis that istor Egerton brought from the Word. There was a significant lack of emotionalism in his preaching; in fact, I ink I can say it was almost totally lacking. It was straight w and Gospel, sin and grace, four-square upon the Word d God. I think of myself as conservative in my preaching, d I can truthfully say I found nothing in Pastor Egert- n's preaching to disagree with. He did us all a lot of od. We need more men of his kind to awaken our peo- e from a comfortable and half-hearted faith.

(THE REV.) E. J. NESSET  
Orfordville, Wis.

## THE USE OF FLOWERS

►I was pleased to see the ad in a recent LUTHERAN HERALD suggesting the use of flowers for several occasions.

After reading several letters (in LUTHERAN HERALD a couple of years ago) pro and con on the place flowers should hold in our lives, and being fully convinced that our stewardship is based on what we have as God has permitted us to prosper, I am happy to see that use of flowers, whatever the occasion, is condoned by our publishing house.

Discrimination against flowers has been costly to both church and florist, but especially to the congregation where real stewardship is misunderstood and hence is found want- ing.

LOWELL G. JAHR  
Madison, S. Dak.

## Within the ELC

(continued from page 502)

orkshop of the federation will be ld in the fall at Central Church, ortland.

### California

**Thousand Oaks, Calif.** Ascension urch, parish of the Rev. L. O. inde, received 19 new members on aster Sunday, six of these by adult ptism and four by adult confirma- on. Two weeks later the new mem- ers were given a reception in welcome the congregation.

### Canada

**Prince Albert, Sask.** Prince Albert urch, parish of the Rev. L. T. Nil- n, received April 25 twenty-two new embers, four of these through adult nfirmation and one through adult ptism. So far this year this church is had 35 accessions.

## CHRISTOPHER LAKE BIBLE CAMP IN CANADA

Almost uniquely beautifully situated Christopher Lake Bible Camp on Christopher Lake some distance north Prince Albert, Saskatchewan, Canada. Begun in 1939 it has annually added to its facilities. Every summer enthusiastic young people plan long advance attendance at camp sessions and flock to Christopher Lake when me for camp has come. This year's amp schedule includes a Family Week, uly 5-11, a Luther League week, July 2-19; and a Boy Scout week, Aug. 10-4; also three "parish days": for the rince Albert parish, July 4; for the urch Hills parish, Aug. 15; and for e Weldon parish, Aug. 22. June 21 ill be general "clean-up day" in the amp. Prof. T. P. Solem of Luther eminary in Saskatoon will be guest eaker during Family Week, and the

Rev. Sterling Johnson during Luther League Week. George Haugen of Birch Hills has been camp treasurer ever since the founding of the camp.

## LUTHERAN MISSION TO ISRAEL

The Lutheran Mission to Israel, which supports Lutheran missionaries in Israel, held its fourth annual meeting May 1-2 in Story City, Iowa, Immanuel, St. Petri, and Bethel churches of that city being hosts. Speakers were: Pastors C. S. Lystig, Henry N. Hansen, and Elias Newman, executive secretary of the Mission. At the closing session Sunday night, May 2, the Rev. Raymond M. Olson, ELC stewardship director, gave impressions gathered during his visit in 1953 to the Near East. At Sunday morning services in neighboring churches the following board members were guest preachers: Dr. Robert H. Boyd in Salem Church, Roland; A. G. Lewis at Fjeldberg Church, Huxley; C. S. Lystig in Elim, Randall, and Bethel, Story City; Elias Newman in St. Petri, Story City; Herman E. Jorgensen in Immanuel, Story City. Mrs. E. Newman, treasurer of the Mission, reported an income a bit less than \$11,000 during the past year.

## \$25,000 GIFT TO SUNSET HOME IN CALIFORNIA

Mr. and Mrs. Clyde Henry, Alhambra, Calif., have donated \$25,000 to the Solheim Lutheran Home for the Aged, Eagle Rock, Calif. Coming so close to the completion of the first two units of the new building program of the Home, this gift will make possible the immediate commencement of the erection of the third unit: the new administration building. When the three units are completed the Home will have a total capacity of serving seventy residents. Dedication is tentatively set for October this year. The Rev. S. D. Disrud is superintendent of the Solheim Home.

## ANNOUNCEMENTS

**Help Wanted:** Typists and general clerical for permanent positions. Contact Mr. C. L. Nasby, Augsburg Publishing House, 426 South 5th Street, Minneapolis 15, Minn.

## EBEN-EZER IN-THE-PINES

Eben-Ezer in-the-Pines at Evergreen, Colorado, was established by the late Rev. J. Madsen as a summer home for Christian fellowship, for rest and retreat, and a meeting place for conferences of Christian workers. This Home is operated on a non-profit basis, with no fixed charges; cost-price (\$3 per day, \$2 for children) may be donated at departure. Accommodation is for 35 guests in single, double, and dorm rooms. The Home welcomes guests for vacation, week-ends, or single days. The devotional program for each day and Sunday morning services in the little chapel are conducted by pastors from four Lutheran synods: ALC, ELC, AELC, and UELC. Location: Evergreen is 35 miles southwest of Denver. It may be reached by car or regular bus service from Denver, over excellent highways through beautiful scenery. Highway 285 and 74 take you past the famous Red Rocks, through Morrison to Evergreen town—Highway 6 and 40 lead directly to Evergreen.

Eben-Ezer in-the-Pines will open June 15 and close on Labor Day. With its central location Evergreen provides an excellent base for sight-seeing in the Rockies. For reservation and information please write the Rev. V. E. Bagger, Supt., Eben-Ezer Institute, Brush, Colo.

**Want to vacation in the Black Hills?** Free house is offered some Lutheran pastor and family, willing to fill pulpit

during vacation. Dates available: July 12-Aug. 12. Write the Rev. Martin D. Larsen, 1915 9th Ave., Rapid City, S. Dak.

**The Stavanger-Lag** will meet at Brookings, S. Dak., June 25-27. On Sunday, the 27th, there will be two services. The Rev. N. Klungtvedt, Newark, Ill., is president of the organization, the Rev. A. M. Hegre, Hanley Falls, Minn., secretary.

**Eastern District** pastors and congregations will honor their retiring president, Dr. Martin Anderson, with an appreciation dinner, Friday, June 11 at 5:30 p.m. at Our Saviour's Church, Chicago Ave. at E. 24th St., Minneapolis. Dinner tickets at \$1.50 each available at Credentials Desk. Recognition program at 7:00 p.m.

**Women's Chorus**, directed by Prof. Oscar Overby, will sing at WMF Minneapolis convention Friday evening, June 11, at Armory. Rehearsal same day at 6:00 p.m. All women are invited to take part; should bring their own music. The following music will be used; "Come, Holy Spirit; Bach-Luvaas (Birchard, No. 1546); "Like Gentle Dews," arr. Overby (Augsburg); "Come, Thou Saviour of Our Race," Christiansen (Augsburg, No. 1010).

## VACATION BIBLE SCHOOL MATERIAL

Have you purchased your supplies for the mission hour of your VBS? We have something which we feel the whole school will enjoy, and which the fifth through eighth graders will find worthwhile. It is a large picture map of the Santal Mission field in India. The map is about 32x44 inches. With it comes a sheet of pictures to be colored or painted and pasted on the map. Articles about these pictures, as well as information about our mission stations and pictures of our missionaries, are included. It is complete for 50c. Each child will desire to have a sheet of the pictures for his or her own booklet. Additional sheets may be obtained for 5c each. Order from: THE SANTAL MISSION, 63 South 4th Street, Minneapolis 1, Minnesota.

## LUTHERAN LADIES' SEMINARY REUNION

All former students and teachers are welcome to attend the L.L.S. reunion and tea which will be held June 12th, from 2 to 4 p.m., at the home of Mr. and Mrs. J. A. O. Preus (Idella Haugen), 60 Seymour Ave. S. E., Minneapolis.

## CHANGES OF ADDRESS FOR PASTORS

J. O. Wrolstad, 7001 S. Logan, Minneapolis, Minn. (5-1-54)  
E. O. Stenson, Dalton, Minn. (5-2-54)  
A. H. Mjorud, Box 305, Anchorage, Alaska (Correction)  
Herbert Nelson, c/o Hlabisa Mission Station, Hlabisa, Zululand, S. Africa (5-3-54)  
J. O. Ronsberg, 705 3rd St. N., Fargo, N. Dak. (5-4-54)  
Elias Rasmussen, 4254 Longfellow, Minneapolis 7, Minn. (Correction)  
Chap. Erling A. Jacobson, A02240484, Cama Hq. APO 10, New York, N. Y. (5-1-54)  
M. B. Anderson, 160 Bonita Circle, Modesto, Calif. (6-15-54)  
T. O. Torgeson, 4133 N. Keystone, Chicago 41, Ill. (5-4-54)  
Elmer Laursen, 5552 Harriet Ave. S., Minneapolis 19, Minn. (5-4-54)

## Bible Camps

(Continued from page 513)

June 27-July 3. Story City Circuit Intermediate Bible Camp; Rev. O. W. Sougstad, Calamus, Iowa, dean.  
July 18-23. St. Ansgar-Story City Circuits Junior Bible Camp; Rev. A. I. Kvamme, Radcliffe, Iowa, dean.  
St. Croix Y.M.C.A. Camp, Hudson, Wisconsin  
June 4-6. Minneapolis Circuit Post-Hi Bible Camp; Mr. Paul Johnson, Luther Theological Seminary, Como and Luther Place, St. Paul, Minnesota, dean.

Saskatoon Island Lutheran Bible Camp, Wembley, Alberta, Canada

July 12-18. Peace River Circuit Junior Bible Camp; Rev. H. Arnholt Strand, Valhalla Centre, Alberta, Canada, dean.

July 19-25. Peace River Circuit Senior Bible Camp; Rev. D. I. Hanson, Sexsmith, Alberta, Canada, dean.

Seeley Lutheran Bible Camp, Crestline, Iowa in San Bernardino Mts.

July 24-31. ELC, ALC, Aug., UELC, F. Bible Camp; Rev. R. A. Ramseth, Tyrone Avenue, Van Nuys, California, chairman.

July 31-August 7. ELC, ALC, Aug., UELC, Senior Youth Bible Camp; Rev. R. Ramseth, 6425 Tyrone Avenue, Van Nuys, California, chairman.

August 7-14. ELC, ALC, Aug., UELC, Senior Youth Bible Camp; Rev. R. A. Ramseth, 6425 Tyrone Avenue, Van Nuys, California, chairman.

Simmie Bible Camp, Simmie, Saskatchewan, Canada

July 5-11. Swift Current Circuit Lutheran League Bible Camp; Rev. S. M. Ness, Frontier, Sask., Canada, dean.

July 12-18. Swift Current Circuit Family Bible Camp; Rev. M. S. Knudson, Kyle, Saskatchewan, dean.

Stony Brook, Long Island, New York

July 2-10. Atlantic District Lutheran League Bible Camp; Rev. Peter H. Elstad, Claremont Ave., Jersey City, New Jersey, and Rev. John Ness, 260 State Street, Plainfield, New Jersey, co-deans.

The Pines Lutheran Bible Camp, Fort Peck, Montana

July 12-17. Glasgow-Plentywood Circuits Bible Camp; Rev. Theo. L. Mendenhall, Glasgow, Montana, dean.

Upper Missouri Lutheran Bible Camp, Epps, North Dakota

July 5-11. Crosby-McKenzie-Williston Circuits Confirmation Bible Camp; Rev. Harold Hofstad, Alexander, North Dakota, dean.

July 11-17. Crosby-McKenzie-Williston Circuits Senior Bible Camp; Rev. Harold Hofstad, Alexander, North Dakota, dean.

July 19-24. Crosby-McKenzie-Williston Circuits Junior Bible Camp; Rev. Harold Hofstad, Alexander, North Dakota, dean.

PARISH CONSERVATION AND EXTENSION THROUGH

## THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)



## FOR SALE

### Farms

For sale—40 acre broiler farm in the Ozark area of eastern Oklahoma. Modern buildings. On good highway six miles from town. Near a Lutheran church. Other similar farms are readily available for reasonable prices. 362-1A

Homestead farm for rent in Waushara Co., Wisconsin. Will be offered for sale at any time if desired. Excellent opportunity for ambitious Lutheran family who desire to

make their home on a farm. No initial investment necessary. Lutheran community. 362-2

For sale—three lake shore building located on Lake Carlos near Mount Carmel and Luther Crest Bible camps. Others owned by pastors and church workers. Minnesota. 362-3

For sale—80 acre farm in central Minnesota. Four miles from good town that has two Luth. churches. Very fine laying farm, phone and electricity. School bus service on good road. Buildings in good repair. This nice

m home for sale at \$7,000. 362-4A  
One section Eddy County, North Dakota,  
nd about 8 miles from city. Nice home,  
rn, and other buildings. Excellent water.  
ctically all under cultivation. REA, mail  
livery, phone, and good road. 362-5A  
560 acre Benson County farm, North  
kota. Small set of good buildings, REA,  
lf mile to town school. All oil, gas, and  
neral rights included. \$11,000 cash; subject  
54 lease. 362-6A  
800 acre, Eddy County, North Dakota,  
ck and grain ranch. Five miles to two good  
wns. Seven room home, partly modern;  
barns, silo, and other buildings. All land  
n be cultivated. 362-7A

## Businesses

Cafe with three-bedroom living quarters  
r sale. Excellent building of brick con-  
uction, 24x60, full basement. Good busi-  
ss located in Grant County, South Dakota.  
362-8C

For sale—hardware store in southern Min-  
sota town of about 1,000 population. Good  
theran community. New church being built.  
ill trade for real estate or small farm.  
362-9C

For sale—super market located in N. W.  
isconsin in town of 1,000 population. Good  
ady business year around. Yearly volume  
er 100,000. Rent \$100 per month. Inven-  
ry about \$7,500. Fixtures can be paid for  
a monthly basis. Owner retiring. 362-10C  
Modern hotel Red River Valley. Must be  
en to be appreciated. No better investment.  
orth Dakota. 362-11C

Red River Valley grocery for sale. Well  
tablished Red Owl agency, grossing \$70,000  
year. New school building, reasonable  
xes. Lovely modern two bedroom home.  
ice \$25,000. Half cash; balance, \$100 per  
onth. Cass Co., North Dakota. 362-12C

Just like home! Lovely modern 28 room  
otel in heart of Red River Valley city of  
500, North Dakota. county seat town. Owner  
sires to retire. Price \$64,000; some cash  
rms. Excellent future outlook. Lutheran  
urch, first class schools. 362-13C

## FOR RENT

For rent—2 bedroom cottage on Long  
ake, near Rice Lake, Wisconsin. Completely  
rnished, boat included. Available June 15-  
eptember 15. \$75 per month. 362-14B

## POSITIONS WANTED

Practical nurse wishes position caring for  
lderly people. 362-15D  
Lady desires housekeeping position for one  
erson. Any location. 362-16D  
Young Christian lady desires domestic posi-  
on in city or town for the summer of  
54. Wages \$25 per week. 362-17D

## HELP WANTED

Woman wanted for companion and light  
ousework for convalescent widow in Min-  
sota. References. 362-18F

Wanted—barber in Swift County, Minne-  
ta. Lutheran community. Must be reliable.  
362-19G

Wanted—a Christian man or boy to make  
s home on a farm with an elderly widower.  
oard and room. Write giving full details.  
West central Minnesota. 362-20G

Wanted—high school teacher who is quali-  
ied to teach journalism or English. Also vocal  
usic if possible. Strandburg, South Dakota.  
362-21G

Experienced organist for ELC church in  
Minneapolis. Lutheran preferred. 362-22G

# Why you'll want CHRIST IN OUR HOME for your family too!

CHRIST IN OUR HOME is the devotional booklet  
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J. S. Bach

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A. Gretchaninof

HOSPODI POMILUI  
G. V. Lvovsky

TAKE NOT THY HOLY SPIRIT FROM ME  
Ralph Williams

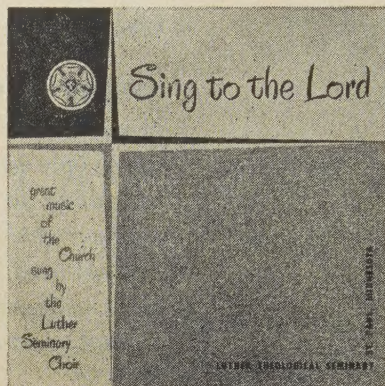
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DEN STORE, HVIDE FLOK  
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Bach-Heyne

JUBILATE DEO  
Giovanni Gabrieli

MY SHEPHERD WILL SUPPLY MY NEED  
arr. Virgil Thomson

O JESUS, GRANT ME HOPE AND COMFORT  
Franck

BUILT ON THE ROCK  
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